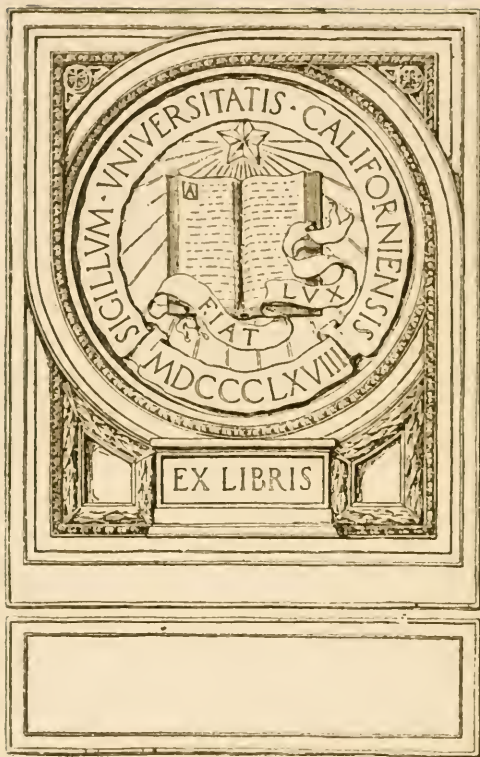




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THE  
PUBLICATIONS  
OF THE  
SURTEES SOCIETY,  
ESTABLISHED IN THE YEAR  
M.D.CCC.XXXIV.



VOL. XLVII.  
FOR THE YEAR M.D.CCC.LXV.

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THE REMAINS  
OF  
DENIS GRANVILLE, D.D.  
DEAN AND ARCHDEACON OF DURHAM, &c.  
BEING  
A FURTHER SELECTION  
FROM  
HIS CORRESPONDENCE, DIARIES,  
AND OTHER PAPERS.

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1865.

AT a Meeting of the Council of the SURTEES SOCIETY, held in the Castle of Durham, on Tuesday, Dec. 6th, 1864, the REV. TEMPLE CHEVALLIER in the chair, it was

ORDERED, That a Second Volume of the Letters of DEAN GRANVILLE should form one of the publications of the Society for 1865, to be edited by the Rev. George Ornsby.

JAMES RAINE,  
*Secretary.*

## INTRODUCTION.

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A VOLUME of Miscellanies published by the SURTEES SOCIETY in the year 1860, contained, *inter alia*, the Remains of Denis Granville, Dean and Archdeacon of Durham, being a collection of Letters and Papers, some written by the Dean whilst in exile for his faithful adherence to the cause of his Royal Master, James II., others addressed to him on various subjects, together with some which illustrate the state of the Diocese of Durham during the time of the Dean's connexion with it, a period which extended from the Restoration of Charles II. to the Revolution of 1688. To these documents, collected, in the early part of the last century, by the care of Dr. Hunter, a Durham Antiquary of some celebrity, and preserved amongst the MSS. of the Dean and Chapter, the Editor appended such illustrative matter as was then within his reach, chiefly obtained from the Tanner Collection and Dr. Rawlinson's MSS. in the Bodleian Library.

Soon after the Volume appeared, however, a large mass of papers relating to Dean Granville came to light, the existence of which was previously unknown. These papers were discovered in the repositories of the Bodleian Library, amongst a quantity of unsorted MSS., which by the care of the present accomplished Librarian, the Rev. H. O. Coxe, have since been properly arranged and



bound, so as to be available for purposes of reference and for the assistance of the researches of the inquirer.

On learning the amount of additional matter thus discovered, the Council of the Surtees Society at once authorized the Editor to make a careful inspection of the MSS., and obtain permission to extract therefrom such letters or papers as might suitably complete the series already given.

The Collection was found to be of a very miscellaneous character and exceedingly voluminous, commencing with the earlier period of Dean Granville's connexion with the Diocese of Durham, and ending with a series of letters written in France during the last years of his life.

It was obviously impossible to give it *in extenso*; and in making the selection from it which is given in the following pages, the Editor has endeavoured to confine himself as strictly as possible to such documents as tend to illustrate the state of the Church at that period as regards her doctrine and discipline, and the moral and social habits of the Clergy, leaving out those of a more personal and private nature, unless where they appeared to throw light, more or less directly, upon the social condition or manners of the time.

A biographical sketch of Dean Granville was given in the Introduction to the "Remains" already published. It may be sufficient here briefly to indicate the additional information respecting him and his times, especially as regards Church matters, which is furnished by the Correspondence, &c., recently discovered.

The portion of his life which is most copiously illustrated by those papers is the earlier part of his married life, which seems to have been a time of much domestic infelicity. Innumerable letters and memoranda occur upon this subject. Dean Granville married, as is men-

tioned in the Introduction referred to, a daughter of Bishop Cosin, the eminent prelate who presided over the See of Durham. Mrs. Granville appears to have laboured under occasional attacks of mental excitement, of the extent of which the Bishop and his family appear to have been either ignorant or incredulous. To the painful anxieties inseparable from such an affliction were superadded other sources of discomfort connected with the alliance, which gave rise to a voluminous and angry correspondence between Bishop Cosin and his son-in-law. The pecuniary embarrassments of the latter appear to have been aggravated by the non-payment of the marriage portion which he expected to have received with his wife, and the correspondence on the subject is characterized by much exasperation of feeling on both sides\*.

\* Much aggravated by the ill-feeling which Lady Gerard, another of the Bishop's daughters, entertained, for some reason or another, towards Dean Granville. This appears from many of the Dean's letters, and is corroborated by the following extract from some memoranda respecting him, recorded by his faithful and devoted servant John Proud. The chief value of the extract consists, however, in the curious fact which he relates of the manner in which Dr. Cosin was allowed to carry out the services of the Church of England in Paris, during the time when he and so many of the English were refugees in France during the Protectorate of Oliver Cromwell. It is very interesting to find that the offices of our Church were not merely connived at, but actually allowed to be celebrated with considerable pomp and splendour; without any interference, apparently, on the part of the Romish Ecclesiastics. "Far be it for me to reflect upon soe great a man as Bishop Cosins, to whom my good Master paid so great a difference [*deference*] in matters of Church government that he made him a patterne to goe by in that particular. But it cannot be denyed but that illustrious champion of the Church of England was misledd in his temporalls by the great ascendant his daughter the Lady Gerrard had over him; and by whom her husband, (and the Dean's utter enemy) Sir Gilbert Gerrard, wrecked all his spite upon the good Deane. And by the way I must say something

To have given these letters at length would have been an idle reproduction of family grievances long since buried with those whose lives for a time they no doubt greatly embittered. The only reason which induced the Editor to include any of these papers amongst those which he selected for publication was the singularity of finding persons of the highest rank, nay even Royalty itself, solicited to interfere in these domestic disputes. To enlist the good offices of the Earl of Bath and the Duke of Albemarle was indeed but seeking the help of a brother and a kinsman, but for the King's Chaplain to invoke the aid of his Royal Master in a matter so purely private and personal as a quarrel with his father-in-law, is certainly not a little curious as an indication of the manners of the time and of the patriarchal authority with which the devotion of the subject then invested the person of the Sovereign.

in excuse for this great weaknesse of the Bishopp's (viz.) to be carryed away with a boystrous mad woman, Lady Gerrard, as I have heard it related by the Deane and others;—and that was, that during the cursed rebellion of Olliver, when all the orthodox loyall Clergy were forced to fly out of the kingdom, this lady procured her father, Dr. Cosins, then in France, soe much money amongst the cavellers in England, as made him live soe well in France that he supported the grandeur of his character and the honour of the Church of England in that popish country to admiration, in an open Chappell at Paris with the solemnity of a cathedrall service. How far this will account for the putting of his mad daughter upon the Deane for a wife I cannot say, but sure I am it ruin'd him in all his temporall affairs, yet neverthesse he was the best of husbands to her, and took all imaginable care for her recovery. Shee was a very pious good woman, and the best of all her sisters (that I knew) in the intervalls of her distemper, which lessen'd as she grew older. He had noe [issue] by her, which I often heard him bless God for."

Mrs. Granville died in 1691, and was buried at the Cathedral. "Burials. 1691. Anne, wife of Dr. Granville, Dean of Durham, Oct. 14."—Durham Cathedral Register.

During the years 1678 and 1679 Dean Granville, accompanied by his sister, Lady Joanna Thornhill, and her family, resided abroad, chiefly at a small town in Provence, called Tour d'Aigues. A great number of papers bear date there, of a very mixed nature; some designated as "Occasional Thoughts," others forming a sort of religious diary, interspersed with prayers and pious reflections, allusions to his domestic unhappiness, many expressions of remorse for past extravagance, and solemn vows to Almighty God with reference to future conduct. But records like these, which are evidently the secret communings of a man with his God, are rarely, in the Editor's judgment, fit subjects for publication; never, perhaps, except in an exclusively devotional work. He has, therefore, extracted those only which appeared, in a greater or lesser degree, to have some peculiar interest attaching to them, as embodying some of the personal habits of the Churchman of that day: habits, it must be remembered, which were formed on the type of a Herbert and a Hammond of the generation which had then but just passed away. The priestly character was evidently kept up with an undeviating strictness, and a most punctilious observance of the Church's rule. We have a record, for example, of his Sunday's employment at Marseilles, when on a journey, accompanied only by his servant; and we find that the morning found him engaged in the "recitall of our offices for Sunday with my man \*," and the afternoon was marked by a similar act of devotion. "My man" receives also some special injunctions for the regulation of his conduct during Lent †. Particular penances are assigned to his sister and the members of her family and household for the little

\* P. 32.

† P. 33.



delinquencies of which they had severally been guilty, and confession of childish faults is made by the niece to her uncle as God's "priest and minister\*."

These papers contain indeed an addition to the many proofs we have that Confession was then practised as a rule by the seriously disposed members of the Church of England, especially before the reception of Holy Communion, and apparently without any misgiving whatever on the score of its being a Romish practice. We find Dean Granville himself unburdening his conscience to Bishop Gunning and receiving a solemn absolution from him †, and there is a very interesting paper containing the form which the Dean used when receiving confessions ‡, and the questions which in his priestly capacity he demanded of the penitent. Amongst the latter it is not a little noteworthy to find a searching inquiry into the penitent's views with reference to the corruptions of the Church of Rome. The penitent was further required to express a hearty recognition of the Reformed Churches of Christendom, as "churches of Christ and parts of the Holy Catholic Church," and a solemn acceptance of the Church of England as "the most happily reformed one of all others." The highest views, in fact, with reference to the priestly office and the power of the keys co-existed with the most unflinching antagonism to the Church of Rome.

Nothing, indeed, can more fully show this than the way in which the foreign Protestants were regarded by the High-Churchman of that day. We find Dean Granville fully recognizing them as brethren, joining in their worship, and not scrupling apparently to receive the Communion at the hands of their ministers§. And in

\* Pp. 33, 34.

† P. 41.

‡ P. 147.

§ P. 37.



this he was but following the example of Bishop Cosin, whose Churchmanship has never been disputed. Sympathy with the Church of Rome would have produced, in each case, a different tone both of thought and action.

It is always interesting to obtain an idea of the social life of a by-gone period in any of its various aspects, and we have a very curious picture of manners presented to us in the Paper containing Dean Granville's Directions for the government of his Household\*. It reads almost like a passage out of Izaak Walton's Lives, so graphic and life-like are its details, and so exact a picture does it present to us of daily life at a "Parsonage in the country," in the latter part of the seventeenth century. The early hours of its inmates, alike for rising, for meals, and for retiring to rest; the assembling of the household in the hall, at the summons of the House-bell, to accompany the master to the daily service of God's House; the strict regulations imposed for the observance of Lent and fasting-days, extending even to the careful locking up of chess-boards, bowls, &c., on Vigils and days of abstinence; the nightly delivery of the keys of the house into the master's custody, are all very curious features of domestic life and manners. One thing can scarcely fail to suggest itself,—the evident desire which existed that the Parsonage should be a *religious* house, distinguished from all others by the strictness of its discipline and the exactness of its order, the lustre of its good example shining, as a sort of beacon light, for the direction and guidance of all who dwelt around.

Numerous papers occur amongst the MSS. containing notes of Charges delivered at the Dean's Archidiaconal Visitations†. It would appear that he rarely wrote out

\* P. 153.

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these addresses at length, but spoke from notes, such as those which are given as specimens. They have a certain amount of interest as affording an idea of the sort of counsel then given by an Archdeacon to the parochial Clergy, and as containing some incidental notices throwing light upon those faults or shortcomings on the side of the latter which demanded rebuke or warning on the part of their Ecclesiastical superiors. Laxity of manners, if not of morals, no doubt prevailed amongst the country clergy, and if we may credit the testimony of Barnabas Oley (certainly no untrustworthy witness), the younger ecclesiastics fell sadly short of the strictness as to outward things which characterized those of an older generation, the contemporaries of Herbert and the men of his day. Yet one can scarcely forbear a smile at his quaint strictures upon "their excesses in pouders and periwiggs, and long hair," his complaints about their "new lay-fashioned coats," and his fears about their indulgence in wine and "new found liquors," whatever these may be—all being novel practices which required, in his judgment, very stringent repression by the hand of authority\*.

handwriting, that it was not then unusual for an Archdeacon to preach at his Visitation, making the Sermon, as it would appear, embody the Charge. "St Mary le Bow. Octo: When I have at any time heretofore (as I have done at present) undertaken to preach the Visitation Sermon, I have improved the advantage of the Pulpit, for that other and more particular addresse which the Archdeacon is by custom obliged to make to the Clergy; and I have now much cause so to doe, by reason this Church being not yet finisht, we make a hard shift to contrive the conveniences, and keep up the appearance of a Court, in the Chancel." The church of St. Mary-le-bow, in Durham, had been in ruins for half a century, and was re-edified and Divine Service again celebrated in it in the year 1685.

\* P. 126.



It is not difficult to gather, from the contents of the various papers contained in this Collection, some idea of the views entertained by the more eminent ecclesiastics as to the prominent and distinguishing characteristics of a right-minded, earnest, and zealous clergyman. The notes of these Archidiaconal charges, the Dean's own memoranda as to his parochial duties, his Lenten addresses to his Curates and to his parishioners, and the agreements which he made with the former when they entered upon their cure\*, throw light in various ways upon the working of the Church at that period. They give us a somewhat graphic picture, for example, of the relations, as they were then understood, between a Rector and his Curate, the duties which were expected of the latter, and the stipend which he received†. They give us a glimpse, also, of the manner in which Divine Service was celebrated in the better sort of country parishes‡; and it is not altogether uninteresting to us in the present day to see how little indication there is of any ritual development. Strict adherence to the letter of the Rubricks which occur in the several Offices appears to have been much insisted on, but beyond this we find little or no approach to any higher ceremonial than was customary in a well-ordered Church thirty years ago. Bowing to the Altar is indeed mentioned with approval§, and reference is made to the Canons which Archbishop Laud attempted to impose upon the Church in 1640, with the

\* Pp. 140—144.

† It has been remarked as a somewhat singular omission, that not a word occurs in George Herbert's "Country Parson" on the delicate relation between an Incumbent and his Curate. We gain from these documents a little insight into the seventeenth century view of the subject.

‡ P. 144.

§ P. 93.



view of fostering greater outward reverence to the Holy Table as the seat of the chiefest mysteries of the Christian Religion. Yet even as regards this, and high ceremonial generally, the writer draws a careful distinction between what may be fitting in a Cathedral Church and what may be expedient in humbler places, and concludes with some significant remarks upon the duty of submission on the part of the inferior clergy to the judgment of their Ecclesiastical superiors.

Yet great consideration was evidently bestowed at that time upon the Prayer Book. A very curious paper will be found\* containing the Rules drawn up on the formation of a small Society of Clergy and Laity which met periodically at Durham, and was framed on the model of one which had been set on foot in Yorkshire, principally through the instrumentality of Dr. Comber and Dr. Samwaies. The primary object of these meetings was the discussion of the Common Prayer Book, and the examination of the structure of its various parts. The rules of this association are framed with great minuteness. One of them gives a curious picture of the habits which prevailed at the time even amongst the dignified ecclesiastics and the incumbents of the more important benefices. The frugal dinner, to be finished before twelve o'clock at noon, the grace-cup circulating once only round the table, and the proviso against any semblance of tippling or the appearance of pipe or pot, are interesting and characteristic indications of the manners of the time. The Schedule of Questions which engaged their attention will be read with interest. The Rubrick which in our day is held to authorize so much ritualistic splendour is passed over, it will be observed, with a simple reference to the

\* P. 171.

Statute, and it is more than probable that it was scarcely then a subject of any particular interest. The attention of the high-churchman of that day, as has already been intimated, was evidently directed, almost exclusively, to the enforcement of obedience to the Rubricks embodied in the various Offices, and above all to the one which relates to Daily Prayer. The multitudinous breaches of rubrical order which prevailed, especially in London, are detailed at great length in a letter to the Dean from a student in one of the Inns of Court\*, and are not unfrequently condemned in his own memoranda, charges, &c. One is worthy of notice,—the singular and apparently common practice of using part of the Visitation Office in the course of the public prayers of the Church. It is curious enough to read that the Dean's correspondent could not then discover in the whole of London a church where the Service was performed strictly in accordance with the Rubrick.

Rigid obedience to Rubrick and Canon was indeed pressed upon the clergy in every possible way. Sometimes a mandate was issued, with all the formality of law, from the Official of the Archdeacon's Court, enjoining a punctual observance of the Rubricks relating to public catechizing, daily prayer in the churches, and the solemnization of the Sacrament of Baptism in the face of the congregation. At other times these matters were urged upon them in a more affectionate and fraternal manner by the Archdeacon's charge. But the stern voice of the legal document and the more persuasive accents of the Visitation Charge both uttered one word—*Conformity*—which indeed appears to have then been deemed a panacea for all evils.

If, however, the Dean pressed upon his brethren the parochial clergy the special observance of one particular rubrick,—that for Daily Prayer,—not less urgent was he with his brethren of the Chapter, on the subject of that which commanded a Weekly Communion in Cathedrals.

The pains which he took for the revival of Weekly Communion in the Cathedral of Durham were indeed very great. The former Volume contained ample proof of this: and the list of letters and memoranda on the subject which are given in the present one might have been considerably extended, but for the fear of incurring the charge of repetition. The Editor trusts, however, that he has selected the most interesting and valuable papers relating to this subject.

Whilst a rigid enforcement of conformity upon the clergy was attempted, and carried out with a certain amount of success, the coercive powers which the Church possessed were brought to bear upon the laity with equal determination and vigour. We see evident traces of this in Dean Granville's letters and charges, and the Editor is enabled, through the kindness of his friend, the Rev. James Raine, to append an illustration of considerable value, being the list of causes which were depending during several years in the Dean's Archidiaconal Court\*. It will possess much interest for the local antiquary, and the Editor is under the impression that it is not without value to the general reader, showing as it does the nature of the various offences which were brought before that ecclesiastical tribunal, and the relative numbers, in the different parishes of the county of Durham, of the adherents of the Romish faith and of those who had em-

\* Liber omnium causarum dependentium in Curiâ Archidiaconi Dunelmensis, &c. Appendix, p. 213.

braced some form of sectarian worship. The number of those who still clung to the ancient faith is very remarkable, and affords additional proof of the deep attachment which the people of the North cherished for the belief of their forefathers, an attachment which it is evident had not been entirely crushed either by the wholesale executions with which Elizabeth's Provost Marshal trampled out the embers of rebellion after the rising in 1569\*, or by the stern rule of the Protectorate. Anabaptism and Quakerism are the only forms of Sectarian religion which are mentioned by name. The Editor subjoins to this Introduction a *conspectus* of the various offences brought before the Archdeacon's Court, a tabular statement of the number of Romanists and Sectarians, who were proceeded against as such, in the different parishes, and a numerical list of the most common offences of which cognizance was taken. It is probable, however, that the number of those professing the Romish faith was much greater than appears, for there is reason to believe that a large proportion of those whose delinquency is simply recorded under the head of absence from their Parish Church, or as contracting clandestine marriages and not bringing their children to be baptized by the parochial minister, were members of that Communion.

A word as to the concluding letters of the series; between which and the earlier and larger portion of the papers which have been selected there is, in point of date, a wide gap. Although they possess, perhaps, no very great intrinsic value, it appeared nevertheless that the volume would scarcely be complete without the account which they give of the latter days of one who sacrificed dignities and honours, ample revenues, and all

\* No less than 300 were executed in the County of Durham.—See Sir Cuthbert Sharp's Memorials of the Rebellion of 1569, p. 140.



the comforts of his native land, to his sense of the sacredness of an oath and his unswerving allegiance to the Sovereign whom he regarded with almost more than filial veneration. They afford additional proof of the painful anxieties as to the very means of existence by which, as it is well known, so many of those who formed the little court of St. Germain's were oppressed, and of the bigoted intolerance which was so often exhibited towards those who, like the Dean, stedfastly refused to adopt the faith of the Sovereign whom they had followed into exile.

To this intolerance there was one bright exception. Mary of Modena, rigid and undeviating as she herself was in obedience and attachment to the Church of Rome, was yet gentle and tolerant, kind, liberal, and open-handed to those who had left all, country and kindred, position and affluence, to follow the adverse fortunes of her Royal consort. It is somewhat touching to read that, heretic though he would be deemed by those who accorded the privilege, the influence of his Royal mistress was successfully exerted to procure for Dean Granville a grave in holy ground.

The Editor would be ungrateful if he concluded without expressing his obligations to the Rev. H. O. Coxe for the ready access which he afforded him to the MSS. which have furnished material for the present volume, and for great personal kindness and courtesy. Neither must he omit to offer his thanks to the Dean and Chapter of Durham for granting him permission to make such extracts from the Capitular Books as might be necessary for purposes of illustration.

GEORGE ORNSBY.

Fishlake Vicarage,  
near Doncaster,  
Dec. 29, 1865.



## A.

### *Offences in respect of which proceedings were taken in the Court of the Archdeacon of Durham, from 1673 to 1677.*

I. OFFENCES against various ordinances, ministrations, and Canons of the Church, recorded under different heads, viz.:—1. Total absence from church. 2. Negligent coming to church. 3. Not frequenting the church. 4. Refusing to come to the church. 5. Not coming timely to the church. 6. Behaving rudely in the church. 7. Not kneeling in service time. 8. Not receiving the Holy Communion, especially at Easter. 9. Coming to receive the Sacrament without due preparation. 10. Having arrived at the age of twenty-two years without having ever received the Holy Communion. 11. Baptism, contrary to the Liturgy of the Church, by a Non-conformist. 12. Parents keeping their children unbaptized, or carrying them to be baptized by a Popish priest. 13. Mothers not being churched. 14. Refusing to be catechized. 15. Profanation of Sundays and Holydays, particular instances of which are sometimes given, viz.:—i. Grinding on the Lord's Day. ii. Quarrelling on the Lord's Day. iii. Drinking in service time, and suffering people to drink in service time. iv. Commonly drinking on the Lord's Day. v. Gaming in service time. vi. Being a common carder on Sundays. vii. Using unlawful games on the Lord's Day, and alluring others thereto. viii. Opening shops on holydays, especially on Christmas day. ix. Working on holydays. x. Ploughing on St. Luke's day. 16. Speaking scandalous words against the Lord's Prayer and the Apostles' Creed. 17. Not suffering the dead to be buried according to the Rubrick. 18. Burying a mother and daughter out of the parish, and not paying the fees. 19. Keeping a burial-place without lawful authority. 20. Enclosing a burial-place for sectaries. 21. Carrying a child to be buried at Benfieldside \*. 22. Clandestine marriage.

II. Incontinence, under several heads:—1. Adultery. 2. Fornication. 3. Incest. 4. Ante-nuptial fornication. 5. Suspicion of incontinence. 6. Suspicion of adultery. 7. Living in unlawful marriage, or cohabiting in fornication.

\* Benfieldside, in the parish of Lanchester, was one of the first places in the North of England where a Quaker Meeting-house was established. See Leslie's "Snake in the Grass," p. 139, (Works, Vol. II. Ed. 1721) for a singular account of a Meeting at John Hunter's of Benfieldside.

III. Being a common drunkard.

IV. Scandalous life.

V. Offences of the tongue:—1. Swearing. 2. Scolding. 3. Uncharitable words. 4. Abusive speeches to the minister. 5. Abusing the churchwardens, and calling the office a rogueish office.

VI. Neglects of duty on the part of churchwardens:—1. Not appearing at the Visitation. 2. Not giving in their accounts. 3. Not coming to the public meetings in the church, and not finding bread and wine for the Communion. 4. Not repairing seats in the church, and not mending a cracked bell. 5. Neglect of the office. 6. Refusing the office.

VII. Offences against the ministers of the church:—1. Not paying Easter offerings and other dues to the minister. 2. Not paying fees for banns of matrimony being published. 3. Not paying tythe for a mill. 4. Irreverent behaviour to the Rector of Washington.

VIII. Not paying clerk's dues, and withholding the accustomed wages of the parish clerk.

IX. Not paying assessments to the repair of the church.

X. Neglect of the church-yard:—1. Not fencing part of the church-yard. 2. Not repairing church-yard wall. 3. Profanation of church-yard. 4. Suffering swine to root in the church-yard.

XI. Detaining legacies bequeathed to the poor.

XII. Not certifying penances.

XIII. Intruding into Mrs. Hackmas' pew\*.

XIV. Detaining Bishop Jewell's works from the church.

XV. Uncivil behaviour.

XVI. Offenders against the Act of Uniformity:—1. Papists and Popish Recusants. 2. Anabaptists. 3. Quakers. 4. Sectaries, separatists that refuse to come to the public assemblies and prayers of the Church, schismatics, and offenders against all order.

XVII. Schismatical acts:—1. Frequenting conventicles. 2. Keeping meeting-houses, or conventicles for preaching, baptizing, and marrying. 3. Speaking, preaching, and praying in an unlawful conventicle without authority. 4. Being a seducer†. 5. Teaching schools without license and refusing to teach the Church Catechism.

\* This is a curious presentment. It is clear that we must go back to a period anterior to the 17th century for precedents in favour of free-and-open churches.

† Seducing others, *i. e.*, from their allegiance to the Church of England.





[illegible]

\* \* Some parishes, it will be seen, appear to have scarcely a presentment on the score of Romanism or Sectarianism. But it does not follow that all their inhabitants were attached members of the Church of England. At Stockton, for example, where only one Sectarian is presented *as such*, there were 30 presentments in 1674 for refusing to come to the Sacraments and Service of the Church. At Lainesley, in like manner, there were 15 presentments in 1674, 14 in 1675, and 26 in 1676, for not frequenting the Church, although, similarly, there is but one person proceeded against, specially, as a Sectarian.

Specially, as a Sectarian. Sometimes the head of a party only appears to have been presented, as at Eshe in 1673, under which year Sir Edward Smythe, the chief proprietor in the place, is the only one whose name occurs. In 1676 the proceedings included his family and dependents, and the list of Romanists there is swelled to 20.

## C.

*Numerical List of the most common offences of which cognizance was taken in the Archidiaconal Court of Durham, from 1673 to 1677.*

| Year.             | Number of Persons proceeded against. |                          |                                  |  |
|-------------------|--------------------------------------|--------------------------|----------------------------------|--|
|                   | For Incontinence.                    | For Absence from Church. | For Keeping Children Unbaptized. | For Clandestine Marriage, or Cohabiting in Fornication*. |
| 1673              | 61                                   | 70                       | 49                               | 17   |
| 1674              | 36                                   | 93                       | 37                               | 11   |
| 1675              | 15                                   | 68                       | 10                               | 18   |
| 1676              | 5                                    | 47                       | 2                                | 10   |
| 1677              | 75                                   | 103                      | 8                                | 8  |
| Year not given. } | 65                                   | 27                       | 16                               | 21   |

\* The latter stigma attached to those whose union had not been solemnized according to the ritual of the Church of England. Those against whom proceedings were taken for this offence, either under the appellation in question or the more delicate definition of clandestine marriage, had either been married by a Romish priest, or according to the forms in use amongst the Quakers and other Sectarians.



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CORRESPONDENCE, DIARIES,  
AND  
OTHER PAPERS.



## CORRESPONDENCE, DIARIES,

&c.

---

### I.—ARCHDEACON GRANVILLE'S PETITION TO KING CHARLES II.

TO THE KING'S MOST EXCELLENT MAJESTIE. The humble Petition of Denis Grenville, Sheweth:—

That your Petitioner is fallen into such an unhappy condicion by relating to my lord Bishop of Durham, that nothing but your Majestie's gracious countenance and favour can possibly preventt his ruine. Your Petitioner therefore humblie beseeches your Majestie to afford him some opportunitie breifly to declare his present unhappinesse unto you. And your Petitioner shall ever pray, &c.

---

### II.—LETTER FROM BISHOP COSIN TO HIS DAUGHTER, MRS. GRANVILLE.

Durham Castle, March 28, 1666.

MY GOOD DAUGHTER,

I HAVE sent this bearer in my stead to visit you, as you sent yesterday your servant to see how I did, which I took very kindly from you, and I would have come now myselfe to see you at Easington, but that I have such an infirmity . . . . . fallen upon me and oppressing me with so much . . . . . I cannot sit in a coach to travel so far. In the m . . . . . I pray you take great care to keep yourselfe well, as . . . . . to God you have now been a long while together . . . . . Grenville being now at London hath made greivous . . . . . there to the Duke and Duchess of Albemarle of his . . . . . calamitous condition of life with you, saying that . . . . . a distracted wife, and that

he was insnared by me and your sister, Sir Gilbert's wife, to marry you, which you know to be a very unjust and false suggestion: and sure I am that I know, if he had been pleased to let you alone, you should not have wanted a gentleman of very good quality and fortune to be your husband. I have answered my Lord Duke and the Duchess' letters which he procured to be sent unto me by the last post, and wherein those expressions are made which I mention before of your distraction, and the afflicted and sad calamitous life that he leads with you.

You cannot but think, good daughter, that it very much afflicts me to heare that Mr. Grenville hath done my selfe and you this great injury. And therefore I pray take occasion to write to him and intreate him to abstaine from telling such grosse untruthes, as that hee was insnared to marry a distracted wife, or that he lives such a sad and afflicted life with her as hee, or his agents about him do pretend, for which his unjust sayings I know not how ever hee will be able to make me or you or my other relations any possible amends. And so praying God, as I do continually, to bless and keep you well, I rest, deare daughter,

Your very affectionate father,  
Io. DURESME.

### III.—FROM BISHOP COSIN TO ARCHDEACON GRANVILLE.

Durham Castle, March 27<sup>th</sup>, 1666.

MR. GRENVILE,

I SEE now what your cheife aime and intention was to take your journey towards Oxford: where, though you pretended a Doctor's degree, and the visiting of your friends, who you said had invited you thither for that purpose, you had little or nothing else to do but to abuse and misinforme many things against me, and against the present condition of your wife, as now by yourselfe and your agents you have done at London, in the odious complaints made to the Duke and Duchess of Albemarle of me and mine. I did not think you would have been thus injurious to me or to any of my relations, especially to your sister the Lady Gerard\*, who (whatever you say to the

\* Lady Gerard appears to have been much blamed by Dr. Granville as a fomentor in no small degree of the ill-feeling that existed between himself and his wife's family. Dr. Granville drew up about this time a long statement of his grievances for the Bishop's perusal, in which he says, *inter alia*, "I must mind my Lady Gerard that she is my Lord of Durham's daughter, and then surely it is not impossible that her Ladyship may be partiall, &c." The Bishop's animadversion on this is highly characteristic of what Surtees calls his *subacid* humour:—"On the other hand she



contrary) will be able to justify both herselfe and me against all the shamefull quarrells that you have with us; and I doubt not but my Lord the Duke and the Duchess of Albemarle will be satisfied when they bee better informed of the truth then you and your agents have been pleased to make known unto them. When you pretend your wife's distraction, you know you speake against your own conscience and against your owne words, so often repeated to me, and saying that she continued to be very well ever since I came last into this country, and that you lived as good a life with her as you could with any wife in the world. You must pardon me if I say, as I have often said to you, that I will pay none of your debts, being not able to do it, and truly in a worse condition than you are or may be by the grace of God if you please. I have lost halfe my Bishoprick\*, and you have augmented your fortune neare upon 800<sup>li</sup>. a yeare since you made suit for the Fellowship of Eaton, from which my lord of Canterbury (you know why) withheld you, and if you know not why, Mr. Davis can tell you, as hee told me from my Lord of Canterbury's owne mouth.

You have made a bargain for the lease of your Archdeaconry Corps, and got a great deale of money by it, as I am informed, though you would not acquaint me with it. You have made up of my relations here to borrow some hundred pounds from them, which is greivous to me to heare, and as I wonder what you do in lavishing away so much money, and for ought I know paying no debts, or but very little of them, so I cannot but wonder also what you meant, to take this advantage, and to make use of those men who related to me, without ever acquainting me about it. Thus you have abused me as your father in law (for which I do not see how you can possibly make me any amends) and as your Bishop you have not used me well, when you would needs go away from heare before you had satisfied mee who should be left behind you to look to your cures and churches. You wrote mee a letter and sent it by

may mind Mr. Grenville that he is Mr. Grenville, and *like enough to be partiall to himselfe*."

\* The Bishop probably refers to the burden laid upon his revenues in the shape of an annual payment to the Queen. This appears by the following letter from the Bishop's Secretary:—

SIR,—My Lord commands me to intreat you to send a speedy account what hopes you have that my Lord Chancellor will get my Lord acquitted from paying the Queene's portion of 880*l*. per annum, which his Lordship before his coming out of London desired you to sollicite for him; for if there be no probability of getting it off before Whitsuntide, my Lord must take care to provide money for her Majestie. . . . Y<sup>r</sup> most humble obliged servant, MILES STAPYLTON.—*Bp. Auckland, May-day, 1665.*—For the Reverend Dr. William Sancroft, Deane of St. Paul's, these are, London.—Tanner MSS. cxliv. 113.

Mr. Davies, assuring me that he should stay at Easington, but presently hee took post after you, and since that time your churches have been serv'd by shifts, and by Curates deserting their own churches to serve yours; your course at the Cathedral here this last Sunday, being our Lady day, was supplied by the provision and care of

Your very loving father,  
JO. DURESME.

(Superscription)  
For Mr. Dennis Greuvile  
at his lodgings in London.

Deliver this at my lo. the Earle of Bath's  
lodgings at St. James  
with Mrs Thornhill.

---

#### IV.—EXTRACT OF A LETTER FROM THE EARL OF BATH TO BISHOP COSIN.

London, Aprill, 1666.

THE King had some particular kindness for him, [Dr. Granville] as your lordship well knowes, and many Bishoppes might have been apt enough, you may imagine to have shewed him such favour as your lordshipp did. Nay it lay in mine owne power to have soe far added to what hee had as to have made it six or seaven hundred pounds a yeare, whereas his compliance with your lordshipp's advice in changing his condition (which hath brought much prejudice upon him both from the King and some great prelates) hath incapacitated him (in a great measure) for all this. For first, the King dislikes his marrying, and having lesse kindness for the married clergy than others\*, is not like to doe that for him, which perchance hee once intended, &c.

I am, &c.,  
BATH.

---

#### V.—MRS. GRANVILLE'S DECLARATION.

Durham Castle, April the 28th, 1666.

1. I do truly hereby declare that (God be praised) I neither am nor ever was in such a sad distemper, or distraction, as hath of late bin slanderously imputed to me, by some persons

\* This indication of Charles II.'s feelings on the subject of clerical celibacy is worthy of notice.

who have acted under my deare husband Mr. Greneville, and made undue complaint thereof to his friends.

2. The smal distemper that sometimes I had (by reason of obstructions happening in my body,) for a day or two, or three at the most, was not concealed from my husband before he wooed and married me, for both my selfe and my sister the Lady Burton tould him of it at Auckland, as my sister the Lady Gerard had tould him before of it at London. I am, and never was of any other mind but this, nor did I ever write any other letter to my deare husband to the contrary.

3. I never allienated my affection from him and by God's grace shall never do it; nor did ever any person whatsoever use the least persuasion to lessen my love to him; but rather to continue firme in it, as I have always don, and shall do during my life.

In witnes whercof I have hereunto with a good and true heart subscribed my hand.

ANNE GRENVILE.

Subscribed in the presence of us:—Miles Stapylton. No<sup>y</sup>. Pub: S[ecretary.] Thos. Blakiston. No<sup>y</sup>. Pub.

4. P.S. I do not lessen my affection to my husband by refusing to joyne, or have a share with him in squeezing money from my Lord my father; neither can I in conscience be so ungratefull and unnatural as to give my assent unto it.

ANNE GRENVILE.

## VI.—FROM LORD ARLINGTON TO BISHOP COSIN.

Whitehall, July 19, 1666.

MY LORD,

My Lord Generall\* at his going hence to sea did very earnestly recomend to mee the doing all good offices to his kinsman Mr. Greneville, your Lordshipp's son-in-law, in the manner hee should further declare to mee, and the said Mr. Grenville having explained himselfe that hee is yet expecting the fruits of your Lordshipp's promise to him, a portion with your daughter, I could not omit the recommending to your lordshipp the giving that faire satisfaction therein which you thinke shall bee due to him, and thereby preventing his further complaints which will

\* Monk, Duke of Albemarle.

expose both your lordshipp and him, if they should happen to make a noise in the world. I leave it to your Lordshipp's prudence to doe herein what you shall think fit, offering myselfe to doe all good offices betwixt you, towards both satisfactions. I am your lordshipp's &c.,

ARLINGTON.

The Bp. of Durham.

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## VII.—ROYAL LETTER TO BISHOP COSIN.

RIGHT TRUSTY AND WELBELOVED, we greet you well. Whereas wee are informed that our welbeloved servant Denis Grenvile hath yet received no portion with your daughter, though others very largely, at which wee cannot but justly wonder, espetially since the Generall (a person so well deserving from the whole Kingdome, and that hath been so greatly instrumentall in our happy Restauration) hath zealously appeared in his behalfe, and still resents the usage his kinsman hath mett withall. And that notwithstanding the Preferments bestowed on him (though very good) have (as usually) brought divers and great incumbrances along with them, which hath increased that debt hee was unhappily involved in by the sufferings of his Family, before he related to yours, you have yet contributed no assistance to alleviate his burthen and present trouble, cheifly occasioned by your invitation of him into the North, which hath prov'd very infortunate unto him in severall respects, and, by the disingenuity of some employ'd in the proposall of the match, may be a cause of much further misery to him, as well as posterity, if God send him any,—Wee therefore taking his perplex'd condition into our consideration, which Wee greatly pity, and for whom Wee are so much concern'd, that, to signifie our grace and favour unto him, Wee are contented to write in this perticuler and extraordinary manner, being fully satisfied that hee deserves that good report which is generally given of him, notwithstanding all that hath been said to the contrary to some of our publick Ministers of State, (which might have been forborne to have been said of a servant of Ours whom wee thought worthy of our Royall Dispensation) cannot but recommend him in most effectuall manner unto you, as a person not only well deserving in himselfe, but relating to a Family whose favour you would not doe well to contemne, that have don and suffered so much for Our Royall Father as well as Ourselfe, assuring you that in bestowing a fortune on him suitable to his present unhappinesse, and helping him out of his distractions

occasioned by his debts (which may now prove very injurious to your daughter as well as himselfe) you will not only doe yourselfe a great kindnesse, but a most gratefull and acceptable thing to Us, and divers considerable persons who heartily solicits on his behalfe, and will not rest satisfied till you have complied with his desires, which appeare very modest and reasonable not only to Ourselfe, but must needs do the like (his quallity and condition considered) to all indifferent and unbyassed persons that trully understand his case. Wee shall say no more at present, but mind you that it is for the Churches honour as well as your owne, that you put speedily to this affaire (without any more adoe) such a period as may give satisfaction to himselfe and relations. Expecting your complyanee herein, and an account of the same, (which for your owne sake as well as his Wee shall be very sorry you should faile of) Wee bid you farewell. Given at Our Court at Whitehall the . . . . day of . . . . in the 18<sup>th</sup>. yeare of our Reign.

#### VIII.—CASUS DOMINÆ GRENVILLE.

NOBILIS hæc Domina (ab antiquo) melancholiâ hypochondriacâ et hystericâ per varia intervalla laborare assolet, quâ jam denovo calamitosius multò quam prius videtur conflictari. Ex diuturnâ nempe cruditate et læsâ ventriculi coctione, obstinatâ obstructione et intemperie fervidâ et aridâ, tum viscerum tum matricis, humores biliosi, atrabilarii, salsi, nitrosi, adusti, generati et cumulati fuerunt, qui tractu temporis in succum verè melancholicum fermentârunt et degenerârunt; maniæ profectò speciem adesse ostendunt symptomata illa omnia quæ in maniæ definitione proferuntur, delirium nimirum sine febre, cum furore et audaciâ. Ipsemet enim nuperrimè vidi lectissimam nostram Dominam non solum risu præter consuetudinem et rationem, loquacitate insuetâ et ferè assiduâ affectam, sed etiam feroci quâdam iracundiâ raptam et exagitatam, proprias vestes proscindentem, obvios quosque invadentem, supellectilia cujusvis generis furiosè frangentem, et tantùm non sibimetipsi violentas manus inferentem. Verum insania hæc (licet per menses tres nuper perduraverit) non est diuturna nec indesinens, sed fermenti se instar habet, ac proptereâ non in omnibus venis, nec in ipsis cerebri vasis essentialiter materia morbifica contineri, sed suas habens vicissitudines et intermissiones, et per varia intervalla affligens, in parte altiori cerebri remotiori concludi videtur. Causarum varietas à varietate symptomatum de-



pendet. Inquietudo, garrulitas, iracundiaque pallidus faciei color bilem flavum in vitio esse ostendunt, insania verò admodum furiosa vultus, interdum truculentus manuum contorsiones, pedumque concussionem, à melancholiâ exustâ, et prassatâ [? *perassatâ*] ducunt originem. Partem verò primario affectam, non ipsum cerebrum, sed viscera, et matricem, malignâ et venenatâ qualitate opinor esse affectam. Cæterum confiteri oportet, etiamsi omnibus temperamentis, presertim si jure hæreditario contingat, accedit, in atrabiliariis tum ex malignitate hunc morbum ut plurimum produci; ac proinde medicamentis specificâ virtute præditis non rarò curatur. Evacuantia, revellentia et repellentia, callidam intemperiem corrigentia, cerebrum aliasque partes principes corroborantia, incassum jampridem celebrantur. Restat solum pharmacum aliquod mercuriale salivationis\* excitandæ gratiâ exhibendum, quod (ut dicam quod experientia mihi compertum) remedium est et generosum et præ omnibus in casu nostro potentissimum.

Per me EDVARDUM WILSONUM:

consensu GEORGH TUNSTALLI  
constipatum.

Copia vera quæ concordat  
cum originali.

Lustrum unum cum dimidio transiit à quo malè se habere et per intervalla afflictam esse cognovi.

Unicum adhuc restat observatione imò et admiratione dignum, appropinquante nempe nocte magis se habet compositam, manè verò post somnium (cumque non ut moris est brevissimum) in rabidum omninò rapitur furem. Miserrimum (proh dolor) et mordax non rarò nimis astantibus spectaculum.

*Casus Dominae Grenville medicè proponitur.*

In deplorando hujus Dominae casu diathesis agnoscitur subinde veluti maniaea, dum tumultuans Archeus, quasi stimulis agitatus, multa inconcinna et absurda eam cogit effutire cum

\* Bishop Cosin seems to have had a strong objection to this mode of treatment. He writes as follows to his Secretary Mr. Stapylton:—"I like not Dr. Wilson's and Dr. Tunstall's advice to give my daughter Greenvyle any mercury, which will be like presently to make an end of her; nor doe I thinke that any good physitions here will approve it: but she is still at Oxford, and her husband coaching it here up and downe the streetes here in London, where none of us here have seen him since his first coming hither to towne; nor doe wee take any great contentment in seeing or speaking, or perswading with him either concerning himselfe or his wife, for wee know his delight is to contradict any thing that wee can move to him, and I thinke hee studyes all wayes hee can (and studyes nothing els) how to grieve and vex both his wife and all her friends.—London, May 10, 1670."—Mickleton MSS.

furore et audaciâ, et perperam agere. Quamvis melancholiâ, κατ' ἐξοχήν sic nuncupatâ, symptomata interdum se ingerunt, dum circa sua munia et opera (sæpe frivola) mitiùs versatur, aliàs cum taciturnitate, metu et mæstitiâ, sive truculentiâ, aliàs cum garrulitate longam texens absurdorum telam, aliàs cum risu, aliàs cum lachrymis suam παραφροσύνην prodens cum gravi phantasîæ et ratiocinationis deprivatione, dum objectorum diversorum imagines et simulacra (aliàs subamœnâ, alias subobscurâ et tenebrosâ ideâ) simul oblаторum ineptè conjunguntur.

Hujus desipientiæ causa, non tam in callidâ et siccâ cerebri intemperie, ab adustâ bile oriundâ, nobis videtur disquirenda, quam in præternaturali spiritûs animalis, seu fixi, seu mobilis, constitutione, et indole peregrinâ et malignâ, dum spiritus iste, ut in vertiginosis, circâ objecta inordinatè et irregulariter movetur, vel, ut in hypochondriacis, consensu viscerum, cordis præsertim (ubi hospitatur facultas irascibilis, ab animi pathematis [*sic*] sæpe irritata) nec non lienis et uteri pravâ diathesi, impurus et tenebrosus redditur. Interdum dilucida habet intervalla, aliquot septimanas.

An quicquam in casu adsit juris Gentilitii, hic non statuimus, quicquid alii causentur: hoc tantum asseveramus, quod labes et tincturæ habituales vix, ac interdum, ne vix quidem, eluantur.

Multa à clarissimis Dunelmensibus medicis circâ ægram acta sunt, sed omnia incassum, nec nostra quantumvis selecta præsidia, et morbo ejusque focus dicata, ob temporis brevitatem, multa auspiciatiora extiterant, quamvis his ultimis diebus apud nos commorans, multò minùs circa res suas satagit, et lapsus citiùs emendat increpata.

Post frequentes clysteres, phlebotomias sæpe repititas, hiru-dines ano affixas, vomitiones tres, et ex elleboro albo excitatas, præter cathartica varia, præsertim ex helleboro nigro ejusque extracto conflata, diætam tenuem, refrigerantem, et humec-tantem, generosiora meditantem, statueramus temporum arterio-temiam, balnea, embrochas in bregmate fontanel, postea tre-panum, tandem pro colophone ptyalismum, et aquas minerales; cæterùm his præsidiis temporis angustiae obsistebant, et conatus nostros reddunt veluti πάρεργον.

STEPHANUS TALERUS, Med. Dr.  
ROB. WITTIE, Med. Dr.

Eboraci, 3<sup>o</sup> Idus Aprilis, /70  
Copia vera quæ concordat  
originali.

Gravis iste affectus quo sæpe laborat ornatissima Domina Grenvill, ejusque symptomata omnia (prout intelligere est è

literis doctissimorum virorum, Dris Tayler, Dris Witty, Dris Wilson, Dris Tunstall, et ex observationibus aliquot aliunde communicatis) oriri videntur; tum è pravâ cerebri dispositione, tum è fermentorum omnium (præcipue eorum quæ lienî, pancreati, ac utero insunt) vitio. Quod quidem opinamur (sive id nativum sit, sive à multis annis contractum) tam fixi ac contumacis esse genii, ut vix ab ullo, nedum communi remediorum genere, penitus eradicari possit. Magnum quid pollicetur Mercurius, qui cum pro indole suâ, crassum attenuare, acidum et acre dulcius ac mitius reddere, atque per salivationem rite institutam foras educere potis sit. Eâ ipsâ ratione viscera omnia ac eorum fermenta, cerebrumque ipsum, si non in integrum restituere, saltem emendare valeat.

Nec minus ab aquis mineralibus exspectandum est auxilium: (maximè ab iis quæ ferri mineram sapiunt, quales sunt Scarboroughenses, Astropenses\*, Tunbrigenses), nam cum illa obstructa reserent, aëria leniant, incidant crassa, sicca humectant, atque etiam exiccent ea quæ nimis humida existunt (præsertim ubi à sale, quod accidit aliquando, delirantium cerebris humor ille dependeat) ac demùm omnia ferè quæ superfluunt in corpore humano, vel per secessum, vel per urinam secum deferant, non modo non exiguum levamen afferre, sed et commodam sanitatem (si quid aliud inquam) præstare possint: maxime si congruo tempore, ac scitâ methodo potæ, nec non aliquot annos repetitæ fuerint.

Sed nec hæc, nec alia, quæcunque fuerint auxilia, emolumento insigni ac duraturo fore putamus, nisi accurata vietûs† ratio habeatur.

RICH. LYDALL, M.D<sup>r</sup>.

E. DICKENSON, M.D<sup>r</sup>.

\* Astrop Wells, in Northamptonshire.

† It would appear that Mrs. Granville, at some time or other during the prevalence of her malady, consulted a French physician, who advised the following dietary:—  
"Il faut que Madame de Grandville prene le matin a son recueil un bouillon faict d'un morceau de veau, et d'un poulet, ou on fera bouiller la bourroche, buglosse, ozeille et betes.

"A midday elle mangera du potage faict de la meme viande, ou on peut adjouster un peu de mouton, et de ceste viande elle en mangera avec moderacion.

"Le soir elle soupera d'un poulet, ou d'un morceau du veau, ou d'un morceau d'agneau, ou d'un lapereau, et s'abstiendra de viandes grossieres come beuf, lard, de viandes noires, comme canard, lievres, et de patisseries. Et en un mot elle evitera tout ce que faut on sur grossier et des obstructions, evitera aussi les legumes et toute sort de ragousts."

It is sufficiently evident that Mrs. Granville was not always in a state of perfect sanity, although Bishop Cosin and my Lady Gerard were very indignant at the supposition. The Physicians' opinions, and the treatment recommended, appeared sufficiently curious to merit a place in these pages, as indications of the medical practice of the time.

## IX.—HEADS OF A VISITATION CHARGE.

Easter Visitation held at Houghton le Spring and Brancepeth. Mr. Davenport and Dr. Brevint, Preachers \*, 1674.

It is a long time, Worthy and Reverend Brethren, since I had the satisfaction which I now enjoy.

My absence hath been long, but noe longer than my conscience (I blesse God) did assure mee that I had reason for the same.

However I know I have been deservedly censured by [many] some, and whether I shall be able to remove their censures I . . . .

To satisfie the consciences of other men is a matter of noe small difficulty, but this I can affirme, if I had not satisfied mine owne, I had not staid away an yeare, a month, or a day.

Whether mine impediments have been just, God best knowes. I trust they have been soe, and hope that divers of my Brethren will not contradict the same or gainsay.

If the unhappinesse of my affairs and family have been extraordinary, and necessitated mee into my ill appearance, let my brethren blesse God that theirs are otherwise, and not load me with their censures.

What men's censures have been I am not ignorant, and what the present thoughts are I can give a shrewd guesse.

Gentlemen, I am to satisfie mine owne conscience and not other mens. And I blesse God I doe itt. I know my case is extraordinary, as well as my non-residence.

Thinke not, Brethren, that my absence will stop my mouth or proceedings. I am not conscioius of such guilt. My unavoidable absence shall not make mee connive at any non-residence that is unjustifiable, much lesse at the neglect of people's duty who have been resident.

I thanke my God I have as much indignation against such a temper as some may charge mee with as any of my accusers.

Let's examine our consciences a litle, and see whose livings have been best supplied,—mine who have been absent, or some of yours whoe have been present.

Besides the ordinary offices for Sundayes and Feastivalls, and dayly prayers throughout the yeare, hath there been a conscientious discharge of the duties of *catechizing, exposition, visitation of the sick, personall application, sermons on all feastivalls, &c.?*

\* Mr. Davenport and Dr. Brevint were respectively Rectors of Houghton-le-Spring and Brancepeth.



Have all these been performed? Have yee performed them in person? If not, you are not yet qualified to censure those whoe have done them *per alium*.

Whether I am absent or present I shall take care that my dutie may be *done*: and I would God that every other would afford mee but soe much satisfaction, &c.

If any reply and say that neither I nor my Deputies have done soe much good as wee might and ought, &c.

I know it. God forgive mee and them.

I doe resolve (and soe doe they, I hope,) to attempt more and better things, &c.

But, Brethren, I thinke you may confesse the same, &c.

Well, lett's joyne in the same confession and in same resolutions.

And if both performe, there will be noe ground of complaint in the conclusion.

And so much by way of essay to wipe off that prejudice which may have been contracted by that absence which some have been pleased to stile . . . .

A word to wipe off some prejudice of an higher nature, &c., the change of Religion.

But the subject wherewith I have entertained you is not the businesse chiefly incumbent on mee at this present, &c.

One designe of our meeting is for the Archdeacon to quicken the Cleargy in their . . . .

I am not ignorant that I speake to those [some] who can teach mee, and whoe better deserve this place than hee who possesses it.

However Providence hath soe ordered itt now, that it is my duty to bee their Monitour.

And their Monitour they must give mee leave to bee, in beseeching them that they would *Hoc agere* in their severall employments.

All must needs know how much the present state of affaires requires it.

1. Licentiousnesse like to bee our ruine. i. Cause of sects. ii. Cause of Atheisme. To preach with cloven tongues but walk with cloven feet. 2. Not only sobriety but zeale requisite. Lukewarmnesse abominable.

Ministers salt to season the salt.

The best evidences of their zeale { 1. Instruction of the  
younger.  
2. Personall application  
to the elder.

Viz. 1. Recusants { old.      2. Our owne { prophane  
                              new.                                { weake                { vice.  
  contentious        { error.

Serious reflections on the forme of Ordination an excellent expedient to produce these effects. Priesthood of great—1. Dignity. 2. Difficulty.

Whether this or any other of my endeavours of the same nature produce any of the designed effect, I shall not bee wholly discouraged from the like attempts.

Noe: I know God graciously accepts of the bare delivery of our soules, though wee faile of delivering of others.

And you must give mee leave to disturb you sometimes with such like troublesome importunity.

X.—LETTER FROM ARCHDEACON GRANVILLE TO MR. SECRETARY COOKE.

SIR,

So many complaints are of late made to mee of severall persons dayly seduced away from the Church \* (which by reason I cannot helpe by the ordinary ecclesiasticall proceedings as Archdeacon, those of course being too long and slow for the short stay I am to make here) that I am necessitated to beg so much favour at your hands as to lett mee know whether I may not take, as Justice of the Peace, a more speedy and effectuall course by putting the late Act against Conventicles in execution. I finde in this country an (almost) universall jealousie, as if his Majestie at this presentt would not have itt soe, and upon this suspition it is that some small and yet scandalous meetings both are neglected and sufferr'd to grow since one or twoe yeares space, which it were easy to suppress, specially here in a citty where such disorders had never appeared. Here is one Pell, a preacher in the times of rebellion †, whoe hath the confidence to sett up a congregation at our gates, and though excommunicated, dares to christen children, and ventures on other

\* Seducing others from the Church was an offence of which cognizance was taken before the Ecclesiastical tribunals. In the List of Causes depending in Granville's Archidiaconal Court, (which will be given hereafter in the Appendix) we find that proceedings were taken against Edward Green, of the parish of Ryton, "*for a Seducer.*"

† William Pell, A.M. of Magd. Coll. Cambridge, was in possession of the Rectory of Stainton in 1655, and was ejected under the Bartholomew Act in 1662. He married Elizabeth, daughter of George Lilburne, of Sunderland, and half-sister of Major Thomas Lilburne, of Olferton. He was living in 1681.—Surtees' Hist. Durham, iii. 64.



sacred offices. These never soe despicable beginnings may with time improve to more growth, and though they were not dangerous, they being unusuall in this place, are thereby extreamly scandalous. Therefore, Sir, I doe humbly request this charity, both for my selfe and other Justices of the Peace, in order to our duty, to have this doubt taken off, whether it agrees or agrees not with his Majestie's pleasure, if wee proceed against schismaticks according to the last Act of Parliament. My brother\* will helpe mee to excuse the trouble which I have given you, and which you may justly impute to the necessity of this poore Church.

I am, S<sup>r</sup> yo<sup>r</sup> humble serv<sup>tt</sup>.

D. G[<sup>RANVILLE.</sup>]

Durham, July 5<sup>th</sup>, 1674.

[Indorsed "Copie of a letter to Secretary Cooke about y<sup>e</sup> Conventicles, July 5, 1674."]

# XI.—MR. SECRETARY COOKE TO ARCHDEACON GRANVILLE.

Whitehall, Aug. 4, 1674.

HONOURED SIR,

IT is long since I received yours of July 5 which I also communicated to Mr. Secretary, as you desired; and I think he took his first opportunity to acquaint his Majesty with the contents of it. When I desired to know what answer I should returne to you, I was told that lawes were made to be observed, and that the King's Ministers in their respective places knew their duties without having recourse to his Majesty upon every occasion. I was told also that there is a passage in some play, where a pert pregnant lad put certain questions to a grave gentleman, who being unable or unwilling to answer him, and perceiving that he was not very cleanly, diverted the discourse by stroking him on the head and saying, "Wash thy face, my pretty boy, and ask no more questions." I have no more to adde, but that I am with all truth and respect, Sir,

Your most humble servant,

JO. COOKE †.

\* The Earl of Bath.

† Afterwards, Sir John Cooke, Knt. He supported the cause of William III. at the battle of the Boyne. After the reduction of Ireland he resumed his academical pursuits, became a graduated civilian, and obtained the Chancellorship of Ely. He was Dean of Arches in 1703, and was one of the Commissioners for the Treaty of Union with Scotland.

## XII.—MEMORANDA FOR MICHAELMAS VISITACION, OCT. 27<sup>th</sup>, 1674.

1. NOE Visitacion at Easter next by reason of our new Bishopp's Inhibition.

2. To speake of God's mercy to us in providing soe well for us a person from whom wee have ground of hope to have all incouragement to doe our duty.

3. Wherefore wee ought to strive to afford him all manner of comfort in doing ours.

4. That whereas wee are fallen back from much of that good order which was in our Diocesse since our late Bishopp's death, and indulgence, we are obliged to rectifie all things to the utmost of our power to wellcome our new Prelate to his Diocesse.

5. Which the greater obligation lyes on you to put in execution, and on mee to quicken you, by reason I have allready represented to his lordship this Diocesse as the most orderly in England.

6. It lyes yet in the power of the Cleargy to verifye what I have affirmed in their behalfe.

7. Let it not stumble us to observe our Rule, because wee rarely finde any other Diocesse does the like. As our Bishopp is singular for his greatnesse, lett him bee for this happinesse, the good order of his people.

The Bishopp's Primary Visitacion approaching may bee improved by the Clergy, in reference to the people, as well as by the Archdeacon in reference to the Clergy, as an argument to quicken to duty.

N.B. I have look'd on it as [a] very fatall presage since the restoracion of our Church service that the Cleargy have expressed noe more affection to it: especially in this Diocesse, after soe many admonitions and injunctions of their severall Ordinaryes.

To speake of asserting the Church's privileges.

## XIII.—HEADS OF A VISITACION CHARGE.

Michaelmas Visitacion : held at Chester and St. Andrew's Auckland, Oct. 27 and 29, 1674. Dr. Ladler, Mr. Tho. Davison, Preachers\*.

THIS is the last time, I conceive, Worthy and Reverend Brethren,

\* Dr. Ladler held the Rectory of Gateshead, from 1660 to 1685. Mr. Davison became Vicar of Norton in 1663, and was deprived in 1690.

that the Archdeacon shall give you a trouble of this nature, before wee shall have the happiness to bee summoned by our Right Reverend Prelate to appear, all of us, at his primary Visitacion.

And blessed be God that wee are in soe faire a probability of enjoying, soe speedily, soe great a felicity.

It is noe small testimony of the Divine goodness that wee are not only againe provided for of a Pastour, but a pastour of soe worthy qualifications; a person soe capable (in a multitude of respects) to doe God and this Church service.

In reallity, Brethren, wee have soe many and soe great incouragements to the doing of our dutie (from many circumstances which our new Bishopp stands in) that certainly wee are the most inexcusable Cleargy in the world if wee doe not take new courage, and sett up new resolutions, to prosecute our duties (with all imaginable vigour) in our respective places.

Wee may justly promise ourselves all possible incouragement in the comfortable discharge of our offices from the temper and qualities of our Bishopp.

A high obligacion to us all to strive to afford his lordship the same comfort and incouragement in the discharge of his high and eminent place and calling, by our zcale and diligence.

That whereas wee are fallen back, since the death of our late Reverend Prelate from much of that good order that was in our diocesse, wee are obliged to labour to rectifie all things (to the utmost of our powers) for the wellcome of this new one, which God's Providence hath in merey provided for us, &c.

And the greater obligation lyes on you, my Brethren, to putt the same in execution, and on my selfe to quicken you to the doing of itt.

By reason I have taken upon mee allwaeyes to represent to his lordship (when he was looking towards Durham) this Diocesse as one of the most orderly in England.

Possibly I went beyond my last. But I intended kindly towards my brethren. If it was an errour, I hope it was noe unpardonable one.

I was apt to conceive, and did in charity beleive, that as before my absence from England it was exemplary in some things to other diocesses; soe it would in the space of four yeares have advanced forward and have been exemplary for many others.

But whether or noe my zeale for the reputacion of our Diocesse carried mee into errour.

Yet I am sure that it lyes in your power (my Brethren) to verifie what I have affirmed in your behalfe, and make it really soe indeed, &c.

It would bee (I am sure) to both our reputacions, God's honour, and comfort of our Bishop.

And as I have endeavoured to improve the consideracion of the approaching Visitation of my Lord Bishop, as an argument to quicken the Clergy; soe ought the Clergy to improve the same in reference to their people, &c.

Many things in the power of Ministers without assistance of their Ordinary.

Because wee cannot overrule some mighty evils,—Papists, Quakers, Sectaries,—let us not neglect to doe what wee may, &c.

Thus should we fullfill our Ministry, reedifie the Temple of God and shine like the starrs for evermore.

Order of Counsell:—Clergys dining with the Archdeacon.

#### XIV.—DIRECTIONS AND INJUNCTIONS WHICH THE ARCHDEACON OF DURHAM RECOMMENDS TO THE CLERGY PREPARATORY TO MY LORD'S VISITACION.

1. THAT they doe, between this and my Lord's Visitacion, acquaint themselves (in a more espetiall manner than ordinary) with the state of their Parishes, in order to the more effectuall reforming and regulateing what is amiss.

2. That every Clergyman who struggles with any great and evill difficulty, or greivance, in reference to the due discharge of his function (to the redressing whereof past proceedings have been ineffectuall) doe state the case in writeing, and either bring or send the same to the Archdeacon, in order to some resolucion or redresse, by means of my Lord the Bishopp's great authority and power in his primary Episcopall Visitation.

3. That there bee henceforth a spetiall regard had to the duty of catechiseing and instruction of the youth, which (though enjoyned by Canon\* to bee observed on every Lord's Day and Festivalls) hath been shamefully neglected by many (unless during the season of Lent) throughout the whole yeare.

4. That the Rubrick enjoyning Dayly Prayer (soe much insisted on by the late Bishopp and both Archdeacons) be observed by all Preists and Deacons, (as enjoyned†) either publickly or privately, not being lett by sickness, or some urgent cause of like importance.

\* Canon LIX.

† 2<sup>d</sup> Rubrike after the second Preface in the beginning of the Common Prayer.

5. That in every populous towne or village, the Minister being at home (and not reasonably hindred) shall say the same in the Church or Chappell of the said towne, according to the Rubricke\* and Canon, without any adicion or diminucion.

6. That the Injunction of Queene Elizabeth for perambulation be not only constantly observed, but observed with all due gravity and reverence, without that idle and juvenile (nay frothy) discourse and carriage, very common among parishoners, espetially the younger sort, who make it rather a businesse of divertisement than devotion; and that the Minister faile not to entertaine the people in their walkes (at seasonable times) with good, wholsome, and religious discourse, becomeing soe religious an act and custome.

7. That Ministers use some honest care and diligence (since people are growne so wonder negligent of voluntary information) to be informed of the sicknesses of their parishoners, spirituall as well as corporall, and repaire to such persons in distresse of body or soule, without summons, in case people are soe senseless of their states as not to send for them.

8. That all Ministers would remember what they promised God solemnly in the Church and face of the congregacion, when they affirmed with their mouths that they would apply themselves to the whole † as well as the sicke within their cures, and observe some certaine order or course for the same (as for example to visit one house at least every Lord's Day or Festivall after Evening Prayer) commending and confirming some, (necessary in these ticklish and dangerous times) admonishing, exhorting, reproveing, and rebukeing others, according to the occasions mett withall and circumstances persons are in.

9. That noe Minister whatsoever doe henceforth presume to live in the constant omission or breach of any cleare Canon or Rubricke (tho' never soe unpracticisable) without communication to and discoursing of the same to his Ordinary (the most proper judge of the lawfulnessse of any impediment). And that whereas divers Clergy men, notwithstanding frequent intreaties publicke and private, have shewn long and great contempt of their Ordinaries in nether observing their Injunctions, (grounded on the Canons and Rubricks) nor so much as certifying wherefore, (than which nothing can be more reasonable and easy) the Archdeacon resolves to expose such (as occasion shall serve) before my Lord the Bishopp, espetially in his Primary Visitation.

\* Rubrick immediately following the former.

† Office for ordination of priests.



10. That there may be now, without any further delay, a Terrier made of all the Gleebe lands belonging to any Church. The Archdeacon promises that he himselfe will begin, and expects and requires all to follow his example, soe that he may have them to give in at my Lord's Primary Visitation. Such as will promise the same, and intimate such promise to him speedily, will prevent an Injunction which will otherwise come out. And the Archdeacon further desires that the Clergy will imploy the same person which [he] imployes himselfe, whom he will take great care may not onely be an honest and very able man, but approved of by the Bishopp.

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#### XV.—HEADS OF A VISITATION CHARGE.

Easter Visitation held at Sedgefield and Wolsingham, May 4<sup>th</sup> and 6<sup>th</sup>, 1675. Mr. Beaumont, Rectour of Elwick, and Mr. Tully, Rectour of Middleton in Teesdale, Preachers.

I GAVE you hopes, Reverend Brethren, in my last Visitation, of a greater happinesse than wee doe as yet enjoy, namely,—the not only seeing, but appearing before, our ever honoured and worthy Prelate, my Lord the Bishopp, at his Primary Visitation.

And, accordingly, did *my* dutie in remembring you of *yours*, to doe your parts in the due preparation of your people, &c.

A task still, nay more, incumbent on us all, since wee have by Providence a larger time than wee imagined, for the effectuall performance thereof.

Wherefore I shall make it againe one of my speciall buisnesses to presse you (with some fresh arguments) thereto.

That the Primary Visitation of any Bishop (if all concern'd doe their parts) may bee (and usually is) more than ordinarily successfull, noe one can deny.

The Bishop having not only an obligation from conscience, but a peculiar one from honour, to doe his dutie, and the people having the like, not only from conscience but civility to, &c.

'Tis certaine, then, Brethren, wee have a very faire prospect of things, &c.

If wee let slip such an opportunity of benefitting the Church of God wee shall be inexcusable, &c.

I doe here therefore most solemnly beseech you for the love of God, your owne and people's soules, to ponder seriously with



yourselves how much guilt by a neglect must accrew to the one and damage to the other.

When wee can doe our duty with great facility, (and yet neglect the same) it is a high aggravation of such our omission, &c.

This is now our very case. Wee may in reallity (if wee doe heartily sett about itt) doe many things which wee shall never bee soe well able to doe while wee have our Bishop:—i. e. wee may reforme many persons, rectifie many disorders, effect many good works without violence or compulsion, &c.

Wee may mildly perswade, admonish or at least threaten those into compliances, which wee cannot possibly hereafter drive by the dreadfulest excommunications. [*In marg*: insnare, or scare men.]

You see then, Brethren, your obligation, let us then be sure to correspond thereto.

Lett us acquaint ourselves well with the state of our parishes, in order to presentments, to make such as deserve itt examples.

This diligence and pious care is properly *cure of soules*:—not the looking on our flock once a week out of a pulpit, &c.

1. That alone a faithfull discharge of our duty. 2. A lovely song doth not allwayes affect the heart. 3. The hanging up the bottle in the sight of the sheep not sufficient for cure.

Thus much in reference to the duty we owe to our Diocesan and the Church upon the account of the Visitation.

I must crave leave to impart a few thoughts more to you before I dismissee you.

As to diligence in our office, I have had occasion to make divers reflections on itt in those particular discourses I have had with some of the Cleargy, &c.

What I say farther shall bee to complaine of some grosse flaws in the conversation of some cleargymen (unreformed), which evidences a great deficiency in that holinesse which is essentially necessary to make us good Preists.

And the first of my complaints is this: that many of us make our persons and callings too cheap and contemptible, soe oftentimes invalidating our ministry; 1. by meane conversations, &c., at feasts and the like, without doing or receiving spirituall advantage. 2. By secular [sordid] employments, &c., the plough and spade more handled than the Bible. 3. By unsuitable recreations, &c., frequenting markets and faires, horse races, hunting.

A second and greater ground of complaint is this, that some doe not only invalidate their ministry by such unsuitable divertisments, employments, and conversations, but intimately

converse with, make cronees of, the worst of sinners of our age, (and God knowes those are bad enough) nay sometimes excommunicate persons, and downright atheists deserving excommunication, &c.

Good God! that wee whoe weare Christ's livery should thus forgett and mistake ourselves, our Master, and our professions; thus industriously obstruct the worke of the Gospell, &c., preach it downe with our tongues when in the pulpit, and labour with our persons to keep it in reputation. [*In marg*: a very effectuall course to promote atheisme.]

Did wee, as Christians, but really mind our obligations, an impudent, prophane, open, scandalous, obstinate offender would be shunned and dreaded by us, as a person who had on him a plague sore or leprosy, &c.

How much more, as Ministers, should wee shew our indignation and zeale upon such account. I say not shun every ill man, but every contagious sinner, &c.

Soe farr should wee bee (God knowes) from choosing our familiars among persons branded for contempt of God and the Churche's authority, that wee should supply the lamentable defect of discipline by excommunicating from our conversations all such whoe really deserve that censure, though they have not their desert, &c.

How far I shall prevaile with you to deliver your soules I know not, but I have delivered mine. Finis.

## XVI.—HEADS OF A VISITATION CHARGE.

Michaellmas Visitation held at St. Nicholas' Church, Oct. 12<sup>th</sup>, 1675; where all the Cleargy were called together. Mr. Broughton, Preacher\*.

REVEREND BRETHREN,

I SHOULD not have confined the buisnesse of my Visitation and the Cleargy thus to one day, had there not been some extraordinary cause for the same, &c.

Nether shall it bee my usuall practice, being more willing (in this matter) to consult the conveniency of the Cleargy than mine owne, or that of my Officers.

But att present I am constreined to doe itt, for otherwise I could not have had the satisfaction of doing my dutie in

\* Mr. Broughton was Curate of Wearmouth.—Surtees' Hist. Durham, i. 171, *note*.

person, some affaires necessitating mee to take a journey into the south, and to dispatch my occasions with expedition.

And would God, my Brethren, this my personall discharge thereof might bee to some purpose, &c. which would bee to mee *then* a satisfaction *indeed*.

I know noe reason but that it might bee soe. Nay, I'me sure it would bee soe, if Archdeacon and Cleargy doe their parts.

I meane, jointly endeavour, when wee meet, to doe somewhat towards the accomplishing the good ends of these meetings, &c.

As for mine owne particular, you see I make an offer in order thereunto.

One maine duty incumbent on a Visitour (you cannot deny) is to minde those whom hee visits of theirs, and to quicken them in the faithful discharge of their offices, &c.

And I hope you will bee soe just to mee as to confesse that I have made sundry attempts of this nature. How faithfully you have complied with such admonitions, I leave to God and your conscience to judge.

Now, Brethren, as I doe freely (upon these and the like occasions) impart my minde to you, with the best arguments I have, to assist you in the service of our common Mother the Church; soe it is but reasonable in mee to expect your concurrences and faithfull endeavours in some proportion: namely, that you would as freely communicate to mee the disorders, grievances, and necessities of your flocks, (either by word of mouth or writing) and bee as ready to desire, and make use of my assistance, as I am, and shall bee allwayes ready to give itt, &c.

There are some, I know, (possibly too many) whoe will bee apt to reply that they are discouraged to make such applications, because wee have neglected or contemned their addresses; and have proceeded but either partially or not at all.

To these I answer, that if they have ever mett with backwardnesse in mee to receive their motions, or proceed thereon in my office, it is because I meet with greater and more just discouragements from the undue discharge of their owne.

Till my Brethren cease to contemne my applications to them, they cannot justly expect I should allwayes regard theirs. To have more respect to their words than they have to mine is sufficient to stop complaints. And I conceive 'tis visible I am before hand in this particular.

How much breath hath been spent by mee (in publick) in stirring up the Cleargy, all know, to observe those few wholesome Cannons which concerne their function, &c.; and, in officiating, constantly to observe their Rule, and never to omit

one clear Canon or Rubrick without debating the same before their Ordinary, &c.

And yet how many of the most practicable Cannons and Rubricks are there neglected and contemned by most of my Brethren, still, at this very day, &c. nay, the whole service, on Feastivalls, not only curtailed, but wholly laid aside (on one part of the day, if not on both), upon no more justifiable account than an impatient desier to bee present at a horse-match, a market, or a faire, &c.

Such as these, whose practice soe notoriously thwart their owne principles (and such [are] most apt to complaine) will not have much credit with mee, &c.

But such whoe evidence their integrity by a *prudent, regular, uniforme* discharge of their sacred offices, shall have their addresses zealously embraced by mee. Finis.

*Memdum.* To say somewhat of the Bishop's Primary Visitation.

## XVII.—OBSERVATIONS ON THE STATE OF THE BISHOPRICK OF DURHAM.

Durham : Oct. 13<sup>th</sup> \*.

THE Bishoprick of Durham is without dispute the most conformable part of England, for Ministers do generally when they read service, read it according to their rubrick, which is a very rare thing in other dioceses; but if conformity be the observation of our Common Prayer Booke, then this countrey is only comparatively conformable, and farr from being really so. For it is certain that most of the chief rubricks (and those which more especially denominate a good Church man) are scandalously neglected, as for example, first in the Cathedral the weekly Sacrament, enjoined stricktly by our rubrick, is neglected, and brought unto a monthly one. The Dayly Prayers enjoined to be said in all Parish Churches, or at lest in the Minister's family where he resides, (the offering up of which is the chief badge of a good priest) are not observ'd in more than four places through the whole Diocesse. Chatechizing injoyn'd on all Sundays and Holydays is restrained by most only to Lent. The Sacrament of the Lord's Supper, which is to be administred so many times in every parish that every parishoner may have an

\* The year is not given, but it is probable that these Observations were written the day after Archdeacon Granville's Visitation on Oct. 12th, 1675. The Editor has therefore placed them next in order.



opportunity to receive at least three times in the year, is not administred in most places above three or four times in the whole year, which renders it to people impossible soe to doe. Baptism, which should never be celebrated but on Sundays and Holydays without some extraordinary motive, is in all places much oftner us'd on the week days; nay in very many places, without any necessity, oftner in private houses than in the Church, Ministers encouraging this dangerous irregularity with their unjustifiable compliances, affording the whole Office of Publike Baptism, calculated only for the Church, to Infants baptiz'd in the chamber, where the Church allows nothing but the essential parts of it, not permitting the child to be sign'd with the sign of the Crosse, to deterre people from desiring it ever but in cases of absolute necessity, and when the children are thus baptiz'd in private places, which is extraordinary frequent, (tho' not so frequent, blessed be God, as in other Diocesses) yet Ministers are notoriously negligent to require the children privately baptiz'd to be brought into the Congregation for the certificacion of their Baptism as enjoined by the Common Prayer Booke. For the Office of the Visitation of the Sick, intended by the Church to be used no where but in the presence of the sick man, is a good part of it brought into the Congregation, and as for Thanksgiving of Women after Childbirth, called Churching, (because it is to be done no where but in the Church) [it] is as frequently done in the Chamber, which is a direct running counter to the Church's designs or institutions. As for the observacion of the Festivals, (wherein an especial part of our religion doth consist,) [they] are notorious prophan'd, not only by the people, but scandalously neglected, or slightly observ'd (as to the due performance of God's worship on them) by the Priest. Ministers begin, I see, to make very bold with them, and for little, despicable, temporal conveniences and satisfaction, change the customary hours of God's worship and sometimes wholly lay it aside, at lest in the afternoon and sometimes upon no better account than that they and their people may goe to a horse race, or some such idle sport or divertisement, and as they doe generally neglect chatechizing in the afternoons (as hath been before mentioned, and which contributes very much to the contempt of the days) so they doe universally neglect preaching in the forenoon, which the Church seems both by Canon and Rubrick, to expect as constantly on them as on the Sundays, and which to me seems the only expedient to revive their lost reputation.

XVIII.—SOME INJUNCTIONS, COUNSELLS AND CAUTIONS GIVEN  
MEE ON WHITSUN EVE, 1678, AFTER RECEIVING ABSOLUTION.

1. To renew your practice of the former injunctions of your wise and worthy spirituall guide given you in England, as far and as soon as your health and circumstances will permit, the omissions whereof, I feare, may have been very prejudiciall to your spirituall estate. Soe long an interruption of soe pious and profitable a course being not to bee excused wholly, tho' it may bee much extenuated, by extraordinary impediments, unsettlednesse of condition and weaknesse of body.

2. To reade over on the first Sunday of every month (or the Saturday evening before) till next Michaellmass, those papers which I have given you here in France concerning the state of your soule, and to write over the last with your owne hand within the aforesaid limited time; once writing usually making more impression than divers readings.

3. To endeavour more heartily to bring your will and humour (wherein you seem very peccant sometimes) into subjection to your owne understanding, according to the method and ordinance of God, whoe gives us reason cheifly to this end and purpose, namely, to rule and governe our stubborne wills and affections, and to distinguish us from beasts.

XIX.—1678. MISCELLANEOUS OCCASIONAL THOUGHTS,  
MEMORANDA, &c.\*

I JUDGE it a very good method and profitable for mee to peruse the *records of my soule* in manner following:—

1. To peruse the thoughts of the day every night.
2. Those of the week every week on Friday.
3. Those of the month once in the month, namely, on the last Friday of the month.
4. Those of the quarter once every quarter, namely in the Ember week.
5. And those of the whole yeare, once every yeare, namely in the Advent.
6. And in the Lent I think it convenient to peruse those of the whole life, and to make a scrutiny thereinto, as far as wee are able.

I have been often thinking of that passage in D<sup>r</sup>. Hamond's life (written by D<sup>r</sup>. Fell) how hee alwayes on Munday morneing determined on the subject which hee would handle the Sunday

\* Selected from a mass of miscellaneous papers written during Dr. Granville's residence in Provence.



following, and did cut out his worke, and then goe on his roade in his study, which hee found most commonly to afford him some thoughts soe pertinent to his subject as if he had selected them particularly for it. Dr. Hammond was a great, good, and venerable person, I will endeavour to imitate him by God's grace, as far as I shall bee capable, and that his practices shall bee suitable and proportionate to mee. This in particular I think an excellent practice, and the slobberring over of our sermons and subjects for publick discourse is a notorious irregularity and sin among us young Divines. I am sure it hath been soe in my selfe; God forgive mee and bee mercifull to mee. I will avoid it for the future, and come as near Dr. Hammond as I may. When I have finished one publick discourse, I will in the first place determine on a subject for the next, which I will not change unlesse some thing extraordinary intervenc, and prosecute it soe, that I may bee prepared, if possible, a whole dayes space before hand, that I may have some time to unbend my bew, and recreate my spirits, after the example of learned Bp. Sanderson (a great man and very happy in his sermons, tho' hee had illuck in his delivery) as for example, I will endeavour soe to dispatch my Sundayes discourse on Friday night, that I might deliver it, if there was occasion, on Saturday morning, and soe proportionably as to all other dayes. And till I am more cunning at my study and improvement of my houres on that account, I will strive to make sure of such a subject of Divinity, as may prove noe ill week's study (if well digested) tho' it should justle out all other. And thus, if I hold on to preach on Sundayes and holidayes, and expound Scriptures on Wensdayes and Fridayes, in Lent and Advent, Ember weeks, &c., according to my usuall practice, I must likewise hold on in study, and as I edifye my people, improve my selfe: and if I doe soe every week tho' never soe litle, I shall become more learned in a few yeares (for the future) than I have in my whole life by my irregular inconstant methods (nay rather fitts) of study. Hee whose blessing makes all things prosper, whoe gives the power both of will and performance, bee now and ever with mee both in my intencions and indeavours, *prosper the work of my hands upon mee, nay prosper on mee, &c.* Amen.

I have condemned many expences of my lad: Sp: [lady Spirmont]\* for superfluous since our coming abroad (as well as

\* Lady Joanna Thornhill, Dr. Granville's sister, was his companion during his residence in Provence. She is usually mentioned in his Diary and Memoranda under the name of "Lady Spirmont," but for what reason the Editor has been unable to discover.

some unseasonable saving) but I never observed any soe exceeding blameable as the giving of this late lowis d'or to three or foure men for shewing a masquerade of Hobby horses, or *chevaux frustes*, as they terme them in this country. It is as much as if shee had given 5£ in Engl[and]. A crowne had been (as I hinted) a great peice of generosity. I doe beleive it a sin, and yet I dare not tell her of it, least I doe occasion many more. Such is my state that I am reduced to. God give me patience, &c.

It is not that she is greedy of such sights (her vanity lyes not that way) but that she is over greedy of praise, even among such as are noe judges of true worth. I did never thinke that I should see such a failing in my . . . . [*?sister.*] But while I am condemning her, let mee not forgett that this sin of v[ain] gl[ory] is the sin of our family, and that it is possible that I have been guilty of it as egregiously. Alas! my conscience tells mee that I have; otherwise it had not been possible for mee to have squander'd away so many thousand pounds. All that I can say for my selfe is, that I am sure I had not such a sense of things as I have at this present. I beseech God to scale unto mee dayly more surely the pardon of all that is past. I hope I shall give less scandall for the future, &c. The grave offence I take at my . . . . [*?sister*] shall make mee watchfull over my selfe. Shee had the reputation of more prudence than my selfe (and hath deserved it as to worldly mannagements) and if shee can faile soe notoriously, how greatly may I have failed, nay fallen, that was never thought (worldly) prudent either by my selfe or others. The Lord God have mercy on mee and bring mee by degrees to a sense of all my sinnes that have been most displeasing in His sight. Amen.

'Tis every day more plainly discovered to mee that this Deane is employed by the Card[inal], and since they begin to attack mee thus subtilly and with guile, noe man knowes where it may end. I will fly to the refuge and protection of the Almighty, wise and good God: 1<sup>st</sup>. betake my selfe to a more serious study of God's Word and mine owne heart, and prayer. 2<sup>ndly</sup>. call in the assistance of my brethren the Protestants of this country, by communicating this designe to them, and commending my selfe to their prayers: 3. joining my selfe with them in their assemblies oftner, soe uniting my selfe more firmly to Christ's Body, by owning these his poore, distressed members that are soe despicable in the eyes of the world. And Hee that is the *Way*, the *Truth*, and the *Life*, goe along with mee, blesse, direct and prosper mee in this and all my undertakings. Amen.

I have ever thought it my unhappinesse to have been detained soe long a time in soe bigot a country as Provence. But blessed bee God, it hath been none of my choise. And now I begin to feele it, being made sensible of some of those il consequences which I have in some sort ever found. I am now unexpectedly attaqued by one of the most considerable and plausible of their Priests, and those that have sett him to worke, have power and craft enough to proseeute it to the uttermost. If they cannot have their ends on mee one way, they may perchance (to conceale their shame) betake themselves to some other. I am in a great straight. If I stand to my taeckling in maintening God's truth, I may chance to bee inveigled out of my reach, and drawne into controversies (for which I am not cut out) above my strength. If I sneake (being not able [to] fly out of the country yet) and hold my peace, I may perchance not only dishonour but betray my Saviour and His religion, and wrong my poor brethren here in this country, whoe are cheifly struck at through my sides. I besecch Him whoe is the true light, enlightening every man that comes into the world, to inlighten my understanding in reference to this affaire.

I am resolved to suffer (if I doe suffer) in maintening God's cause, rather than in consulting mine owne honour and safety. Itt seems the safest extreame to leane to, in reference to my spirituall state, and therefore must bee the most prudent course. But I will have a care by God's grace, that I doe not go beyond my last.

Yesterday I went hence to Pertuys to returne the visit of the Deane of Draguignan\*, who lodged at his nephew's house, one Mr. Clapier, where I was very civilly received, even to the inerease of my suspition; espetially the Deane using a very unusuall complement at my reception:—"How comes this to passe that the mother of my Lord (or my Lord) is come to me?" by which I conclude that hee-thought hee had got grounds of mee by his last discourse about religion. Wherefore I see I must bee circumspect in our intercourse, least I give scandall.

As I was this day after much concerne about the papists

\* The ancient Dracenum, from an early period one of the chief towns of Provence. It is seated on the Pis, a branch of the Artuby, forty-one miles N.E. of Toulon, in a beautiful vine-clad valley at the foot of the Malmont. It was last fortified in 1615, and its possession was much coveted during the political and religious contests of France.

designes upon mee going to write a letter (and had taken paper into my hands for the purpose) to Mr. Bernard and Mr. Claude to secure theirs and their people's prayers for me during my intercourse and conversation with the papists, there entered into my chamber a minister (Mon<sup>sr</sup>. Gaudemar of Lourmarin) with a letter in his hand from Mr. Bernard, assuring mee that hee continued earnestly to pray for mee, the thing I was going about to desire, which affected mee much, and gave mee good grounds of hope that God intended graciously towards mee in my signes and undertaking, thus preventing mee with his favours and espetiall providences: for taking my psalter in hand and retiring for some devotion upon this account, the psalme which came to bee used by my method was the 83, very fit for my temper of soul, who had been all the day much buisied in thinking on the papists' conspiracies in England against the Church, and the conspiracies of the papists here against my person. God make mee thankfull for his kind dispensations towards mee.

Having never given to the common poor-folks of this village any thing, nother at the doore nor in the street, I have often'd promised that if they would have patience I would give them somewhat before I went. Wherefore I intend to day (this being the fittest time) to put three crownes into the hands of some body of Mons<sup>r</sup>. de Thoron's\* naming, to bee distributed as hee shall thinke good.

To which, if my sister please to joine three crownes more, it will make sixe crownes, which is about 30 shillings, a good reasonable sune or peice of charity for us in a strange country to give to a papist village.

But I am not of the mind to give more than six crownes, having out of the communion money given but ten crowns to the 4 neighbouring villages of the Protestants, (which was distributed yesterday and is publicly known here) it being according to the Apostles rules and to edification, to distinguish the Household of faith by our kindnesse to them. As it will be to edification to, to doe somewhat publicly alsoe for those here, tho' not so much.

\* Probably Jean-Baptiste Thouron, "né à Besse au Diocèse d'Aix, en 1644, entra dans l'Oratoire en 1663. Après y avoir enseigné quelques cours de Philosophie et de Théologie, il fut supérieur de plusieurs maisons pendant 12 ou 15 ans. Il le gouverna avec tant de sagesse, de piété, de douceur, et d'édification qu'il fut fait Visiteur et assistant. Il a donné au public un livre intitulé : *Reflexions de piété sur le Saint Sacrement, avec le dessein d'un Octave, in 12 un vol.*"—Achard, *Hommes Illustres de la Provence*. Marseille, 1787. Vol. ii. 469.



Tour d'Aigues \*, Dec<sup>r</sup>. 1<sup>st</sup>, 1678. *Mounting upon the Leberon* †.

I felt on the mountaine not only the thinnesse and purenesse of the air refresh mee, and open my head, insomuch that I sneezed severall times following, but I could discern the thicknesse of the air in all the valleyes round about. In some there appeared a thick mist (espetially where there was any river) in others lesse thick, but in all there was some, even in the valley out of which I came, where there was very little water, and some of the best air of any low ground in the country. As soon as I was a league and halfe distant from it, I began to perceive with my eyes the thicknesse of the air, which I could not perceive till I was at a distance. By this 'tis plaine that as wee discover more clearly grosse bodies by approaching towards them, soe wee may better discover some thin and subtil bodies by departing farther from them. I found the mountaine when I was on it much bigger than it appeared before hand; and the air of the valley, when I look'd on it at a distance a grosser thicker air than it appeared before hande. The reason of the air becoming thus visible seems to bee thus: that when a man is [in] the midst of such a thick foggish aire, the small bodies or atomes of which that fog consists being in smaller number they cannot bee soe easily discernible, for a small number cannot bee seen when a greater number may: but one being at a distance there doe a greater number present themselves to the eye, and soe become visible.

I perceive that mounting up to the top of this high mountaine (from whence one could see 50 or 60 leagues distant severall wayes, the Alpes on one side and the mountains of Auvergne on the other) there was noe wind at all, though there was wind below in the valley soe strong that wee could discern it to move the waters of a great lough that was nigh this mountaine. This made mee beleive, by some like observations, that the winds blow lower in the winter time than in the summer, when its usuall to meet with winds on the top of such hills, when there is none below. I have likewise observed in this country twoe or more winds one blowing crosse to the other. As for example, I have felt a wind blow directly against my face, when I have perceived the clouds and reach above carried the quite contrary way.

There is some likelihood that the winds bee usually higher in

\* A village in Provence, 13 miles s.s.e. of Apt. It takes its name from a Roman tower which once stood hard by. Dr. Granville appears to have resided there for some time.

† A mountain in Provence near the frontier of Dauphiné, between the river Durance and the towns of Apt and Calavon.

the summer and lower in the winter; by reason that the heat of the summer draws up the exhalations and clouds higher in the summer than the winter, and that humidity may occasion the wind; whereas there being foggs that rest more in the valley in the winter than in the summer, the winds may be more common there.

Mons<sup>r</sup>. St. John told mee that the people which live neare . . . . a river in Germany did observe that the otters which bred in the banks of that river were knowne to remove their young and nests allsoe upon an approaching storme, affirming that there were twoe sorts of them, which hee stiled the Master and the man. That which hee called the Master was the brownest, whoe had the best furre. The servant was of a grayish colour with a worse furre, and which was termed thus the servant because it was knowne it did the offices and drudgery of a servant for the other, bring meat, carry the young, and their baggage upon a remove. But I conceive what hee calls Master and man is nothing else but male and female; and it is possibly the female that undergoes all this toyle; wives having not soe much privilege abroad as in England.

Mr. Rael told mee a story of a melancholly mad man, his owne patient, that immagined himselfe possessed of the divel, whoe was cured by such a compliance with his humour as followeth. His physitian perceiving the humour of the man to be such as that it could not be cured by resistance, began to comply, saying as hee did, that hee was, (at last) convinced that it was the divel which hee complained that hee felt within him, but hee knew an effectuall way how to drive him out, to which the poore melancholly man replied that hee should be much obliged to him for it. The physitian came one day to this mad man's house, with a certaine Roman preist, a chirurgion, and a bat which hee kept in a bag; telling his patient that after prayers to God, if hee would have patience to have a small incision made in his side, hee would not doubt to let out the divel. The man complied, and told him that hee was very willing. The physitian, after some prayers, accordingly caused the chirurgion to make a small incision in the side whereof hee complained the divel lay, and having the bat in readynesse, just as the cut was given, let flye the bat about the chamber; crying out, "Behold, there the divel is gon." The man believed it and was cured.

As wee looke on the breast bone of a woodcock in England, (I meane women and children) in beginning of winter, to



discover how many snowes there would bee the winter following, soe in Provence they look to the breast bone of a wild duck: which occasioned a discourse of the reall voice of nature, that God had not left the unlearned without means of knowledge, but that sober men which would observe might attaine to much usefull knowledge, if they were not wanting to themselves, without books.

'Tis observable that it [is] as commodious living in some small villages and bourgs in some parts of France, in some respects, as in some considerable townes in England. As for example, here at Tour of Aigues; here is not only twoe good cabarets, but an able physician (Mr. Rael), an able chirurgeon (Mr. Gaines), an able apothecary, an able advocate, a good taylor, shoemaker, and cooke, and many other useful persons and things which are not to bee found allwayes in England in small townes. These conveniencies may be had in other villages in Provence.

Tour D'aigues: Dec. 14, 1678.—God created a chaos before hee made a beautiful world. Confusion goes before order.

Heaps are made of many little things. A penny saved is a penny well got. The most effectuall way to bee rich is to save what may bee saved (tho' never soe little) honestly and honourably.

Marseilles, 19<sup>th</sup>. From the 13<sup>th</sup> to 19<sup>th</sup> I have been buissed and employed in affaires here at Marseilles in reference to my journey home.

*Minitts for this day being Sunday, and being here without a congregation, only with my man.*

1. Half houre meditation on Creed and Lord's Prayer.  
2. Shaving and dressing. 3. Recitall of our offices for Sunday with my man. 4. After dinner visiting M<sup>rs</sup>. Wheeler and carrying home her book. 5. After returning to my chamber to say our other prayers with my man. 6. Going to M<sup>r</sup>. L'ange.

## XX.—MY METHOD FOR MY DISCOURSES TO MY SISTER'S FAMILY THIS LENT.

1. On Wensdayes and Fridayes reflections on the analysis of the first exhortation in the Common Prayer, "Dearly beloved, &c."  
2. On Sunday morning short reflection [on] Collects for the week, and analizing the Common Prayer.

3. In the afternoons, expounding the 3 Theologicall vertues, and other principles in Dr. Cosin's book.

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XXI.—MINNITTES FOR MY MAN THOMAS HODSHON HIS  
INJUNCTIONS THIS LENT.

1. To learne every day to read the contents of the Lessons for the day.

2. The Collects without book, &c.

3. To exercise his witt as much this Lent about learning, as he did before about his divertisements; and then at Easter perchance hee may bee able, by God's blessing, to act the wise man as hee did on Mardy-Gras play the foole.

4. To submitt his humour and will to his master's; but as much (and for as long time) as his master hath submitted his to his servant's, and he will find it very easy to do all his master requires, and become a better servant and a tolerable Christian.

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XXII.—PENNANCES FOR MY S[ISTER] AND FAMILY.

*My sister*:—1. Reading of Common Prayer. 2. Writing down objections. 3. Writing 6 lines every day of spirituall th<sup>ts</sup> [thoughts]. 4. To avoid saying poor or d[ear] Mall, or pray Mall, but plaine Mall, without saying any thing of this injunction to the child.

*Mary*:—God having laid penance enough on Mary in her paine, shee needs noe other, but rather consolation. I shall therefore only require her to hear Thomas read over the contents of the Lessons for the day following, every day, soe often till hee is perfect.

*M<sup>rs</sup>. Finch*:—1. To speak French every day but Sundayes and Holidayes. 2. To write mee an answer over every week to a letter which I shall write her.

*Thomas*:—To get the Collects for the week without book, as well as learne the contents of both Lessons for morning and evening.

*Jack*:—1. To get by heart Mr. Herbert's Church Porch. 2. And whenever hee shall answer yea or noe, to my sister or selfe, to add Sir, or Madam,—yes Sir, or yes Madam,—noe Sir, or noe Madam.

*Child*:—1. To write over my paper about reproof. 2. To learn alsoe the Church Porch. 3. To speak all French.

XXIII.—METHOD WITH M<sup>rs</sup>. FINCH AND MARY TO PREPARE THEM THE BETTER FOR THE SACRAMENT, AT THIS EXTRAORDINARY TIME AND CONJUNCTURE OF AFFAIRES.

1<sup>st</sup>. To discourse with them jointly in my closet, only upon the subject of our misery and danger in reference to the state of England.

2<sup>ndly</sup>. To discourse with them againe both in presence of Mall, declaring to them that I can give noe Sacrament unlesse they give mee a resolution that they will assist mee in the correction of the child whensoever I shall judge fitt and require it.

3<sup>dly</sup>. To discourse them once more alone, by way of reflection on what was past, and such things as seeme most particular seasonable, praying with them.

To whip the boy, if it can bee possibly contriv'd this morning after prayers, (tho' it be a great mortification to my nature in some respects) to convince Mall that I am in earnest, and make her stand in feare.

XXIV.—MARY THORNHILL'S CONFESSION.

MARY THORNEHILL doth badly deserve her name, for Mary is a gracious name, but Mary Thornehill hath proved an ungracious child; but I confess of late there hath been some outward appearances of a mendment and reformation. Would to God it were an inward and real one indeed. If it be not yet soe, I pray to God for to make it soe, that she may once deserve soe good a name as her friends have bestowed upon her.

Aix, March 13<sup>th</sup>, 1679. I can not deny but that I have been very bad. I ask God forgiveness for what is past, and resolve a new by his grace, to endeavour every day to bee better: and in confirmation thereof I doe here in the presence of God, and his holy angells, and of you, his preist and minester set my hand.

MARY THORNEHILL\*.

I pray God give her grace to sett, allsoe thereto, her heart †.

\* These acknowledgments of childish errors are evidently Mary Thornhill's own writing. They are in a round unformed hand, like that of a child.

† In Dr. Granville's handwriting.

XXV.—THE SUBSTANCE OF WHAT I HAVE SAID, OR HAVE TO SAY, CONCERNING THE FRENCH PROTESTANTS, AND COMMUNICATING WITH THEM\*.

1. I CONCEIVE the substances of their Confession of Faith agreeing with ours, and the Confessions of other Reformed Churches, they receiving the three Creeds, that of the Apostles', Athanasius, and Nice, have retained all things essential to salvation in point of faith.

2. They have some order and decency (tho' the unhappy circumstances that they were in at their first Reformation would not permit them to retain all that could be wish'd) in their assemblies and publick celebrations. They have a Liturgy, a forme of prayer on the Lord's Day, before and after sermon, together with the recitation of the Lord's Prayer, Creed and Decalogue, and forme of Benediction; and a forme for Baptisme, the Eucharist, Marriage, Catechizing. And in the Church at Metz in Loraine (I have been told) they have retained the priest's pronouciation of absolution after their publick Confession—*Seigneur Dieu, Pere Eternel*. The Presbyterians of England have none of these.

3. They have a book of Rules of Discipline (somewhat like our Cannons) which enjoines the minister and people to use outward reverence in their congregations, as kneeling at their formes, which if neglected by both oftentimes (as we have seen it to our scandall at Montpellier) it is noe more the fault of the French Church than it is the fault of our owne that there is soe much profane irreverence even in the King's chappell and cathedralls. Churches are to be judged of by their Rule of Faith, Discipline, and Worship, and not by preists' and peoples' practice.

4. Their most sober and learned ministers and Divines approve of the order of our Church, whom I have heard terme it a Church Triumphant in comparison of theirs under their crosse, and approve of the Protestants of the Savoye's conforming to our Liturgy. If their bee many even among the ministers that doe not understand our Church and talk detractingly of it, nay soe little understand their owne as to justify their defects, which others bewaile, it is not soe strange as that we should find a multitude in England among our Cleargy,

\* This paper is not dated, but was evidently written during Dr. Granville's residence in France, and may suitably find a place, therefore, amongst those whose dates assign them to that period of his life.

even in Cathedralls, that proclaime by their practice (and by their mouthes sometimes) that they are not hearty lovers of Episcopacy and our owne establishment.

5. They are wondrously carefull and circumspect (in their synods) of receiving their ministers; insomuch that it is exceeding difficult for an ignorant or an ill and scandalous man to creep in among them. And I never met with such yet any where, tho' I have lived almost six yeares in France.

6. As to their want of Episcopall *Government* and *Ordination*, I say that they were, at their first Reformation, and are still, in such circumstances, that they could not then retaine it, nor can now have it, if they would. This would lead into a great dispute, which I cannot now prosecute. I wish that all that are not satisfied herewith would take the paines to peruse an excellent preface of the renoun'd Hooker to one edition of his Ecclesiasticall Polity; wherein he doth justice to the poore Church of France, and even to Calvin himselfe, using these words after naming him:—*Whom I conceive to bee one of the most learned and pious men that ever the Church of France bred*\*. I know that there bee some among our eminent Divines, and possibly among our Bishoppes, that would unchurch them in a manner. But I fear that that is a bad peice of service to Christendome, and to the Church of England itselfe, to unchurch therewith soe great a part of Christendome as the Reformed Churches which want Episcopall government, and to make our poore Church of England a distinct thing from all other Churches, and to stand by it selfe, which God knowes hath been too long in too tottering a condition to despise such supporters. I confesse and beleive that our mother the Church of England is the most happy in its reformation of all others, and there are among our Bishops and eminent Divines, of this same perswasion, many whoe will not by any meanes unchurch the Reformed Churches abroad. And the great and incomparable Bishop Andrewes was of this mind, and King Charles I<sup>st</sup>.

7. As to their wanting our decent ceremonies, in their celebration and giving the Communion, I affirme that the

\* "A founder it had, whom for mine own part, I think incomparably the wisest man that ever the French Church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered, not by hearing or reading so much, as by teaching others. For, though thousands were debtors to him, as touching knowledge in that kind; yet he to none but only to God, the author of that most blessed fountain, the Book of Life, and of the admirable dexterity of wit, together with the helps of other learning which were his guides." — Preface to Ecclesiastical Polity, ch. ii. 1. Hooker's Works, ed. Keble, vol. i. p. 158.



rule of charity laid down by St. Ambrose may guide us here and in all such cases of indifferent things. When hee was at Rome hee said hee observed the ceremonies of Rome, when at Millan, those of the Church at Millan. Accordingly, when they are in any of our churches of England receiving the Sacrament, they must kneele at it, and stand up at the Creed; and when wee are here abroad in their churches, we ought to stand at the Sacrament and kneel at the Creed, because it is the custome of the Church soe to doe. And to breake their customes must needs be a disturbance to them, and soe a breach of charity and unity, much more lovely things in God's eyes than the most excellent externall order and uniformity; to which, by the way, I am soe far from being an enemy, that I would sacrifice my life willingly (by God's grace) to procure the same in France (or any Church that wants it) as is in England.

8. As to your communicating with them before you bee in France, I conceive it your duty, considering the circumstances we have been and are in, and like to be very much to edification, and possibly it may bee more to your comfort than some solemne holy practices in your own Church have been, because in receiving here you must exercise some extraordinary internall graces, you having many temptations to the contrary, even to disown, neglect, nay dispise them which are true members of Christ and who some of the greatest and best men of our owne have countenanced\*.

\* Amongst the rest Bishop Cosin. We have his own testimony with respect to the extent and character of his intercourse with them. "There is another marginal note in Mr. Fuller, referring, as he saith, to my due praise and commendation, whereof he makes one part to be that I joined not with the French Protestants at Charenton since I got over hither into France: but I would that he and all the world should know it, I never refused to join with the Protestants either there, or any where else, in all things wherein they join with the Church of England. Many of them have been here at our church, and we have been at theirs. I have buried divers of our people at Charenton, and they permit us to make use of their peculiar and decent cemetery here in Paris for that purpose, which if they did not, we should be forced to bury our dead in a ditch. I have baptized many of their children at the request of their own ministers, with whom I have good acquaintance, and find them to be very deserving and learned men, great lovers and honourers of our church, notwithstanding the loss which she hath lately received in external matters, wherein we are agreed that the essence of true religion doth not consist. Many of their people (and of the best sort and quality among them) have frequented our public prayer with great reverence, and I have delivered the Holy Communion to them, according to our own order, which they observed religiously. I have married divers persons of good condition among them: and I have presented some of their scholars to be ordained deacons and priests here by our own bishops, (whereof Monsieur de Turenne's chaplain is one, and the Duke de la Force's chaplain another) and the Church at Charenton approved of it; and I preached here publicly at their ordination. Besides I have been (as often as I had spare time from attending our own congregation) to pray and sing

Consider what I have said, and *the Lord grant you understanding in all things.* 2 Tim. ii. 7.

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XXVI.—FRAGMENT OF DIARY. DR. GRANVILLE SEES THE KING OF FRANCE, &c., AT SUPPER.

St. Germain, June 14th [1679].

LAST night I saw the King at supper with the Queen at his left hand and the Dolphin at the end at his right. The King sat at the side of the table as our own King. What was most particular was, that three ladies were permitted to sit by the Queen, and the drink was given to King, Queen and D[olphin] on . . . . glasses of wine and water, and they filled for themselves without kneeling. The Cardinal of Bullion\* was at the King's right hand, and two or three Bishops by him, in short cloaks and suitanelles, and one of them was, as I was told,

Psalms with them, and to hear both the weekly and the Sunday sermons at Charenton, whither two of my children also (pensioned here in a Protestant family at Paris) have daily repaired for that purpose with the gentlewoman that governed them. All which is abundantly enough to let the world know and see here (as it doth) what a vain and rash man Mr. Fuller is in his history: wherein he hath done injury to many more beside me, some dead and some alive, who I hope will represent his unfaithfulness in his own country, both to himself and to others. I am only beholden to him for telling the truth of me in one particular, which is, that I have by God's blessing reduced some and preserved many others from communicating with the Papists; defending the truth of our own religion (as I have always done) wherever I am; and therein I pray God still to bless us and preserve us all."—Fuller's Church Hist. ed. Brewer, vol. vi. 465, Appendix.

Fuller intended to have given a justification of Bishop Cosin if he had lived to complete a second edition of his Church History. He tells us in his "Worthies," that "while he (Cosin) remained in France, he was the Atlas of the Protestant religion, supporting the same with his piety and learning, confirming the wavering therein, yea, daily adding proselytes (not of the meanest rank) thereunto."—Fuller's Worthies, i. 483, ed. Lond. 1840.

\* Emmanuel-Théodose de la Tour, Cardinal de Bouillon, son of Frederic-Maurice de la Tour d'Auvergne, duc de Bouillon, born in 1644. He received a Cardinal's hat in 1669. "Sa naissance, ses mœurs, son esprit, son savoir, et un grande jeunesse, dit Pellisson, le rendaient véritablement digne de cet honneur; et le roi, dans les secrètes pensées de la guerre, cherchait à récompenser et à honorer par cette faveur les services du Vicomte de Turenne, dans la personne de son neveu." He was in great favour with Louis XIV., and obtained from him many abbeyes, and the post of Grand Almoner of France, but eventually fell into disgrace, and was banished from Court. He was sent to Rome in 1698, on a mission with regard to Quietism, but occupied himself more in furthering the object of his own ambition, the acquisition of the Archbishopric of Cambrai, than in attending to the King's instructions. He was consequently recalled, but pretended that the exercise of his functions as Dean of the Sacred College compelled him to remain. Upon this his revenues were seized by command of the King. This led to his submission, and after a good deal of trouble he obtained them back, and was eventually permitted to end his days at Rome in obscurity. He died in 1715, aged 72.—Biographie Universelle:—Michaud.

Monsieur l'Eveque de Condom\*; but I could not tell which. It was ten of the clock before the King came out to sup, and sat above an heure. The table was as long and broad as 6 Spanish tables placed double, which was covered, much after the English fashion, by such plate of the King, Queen, and Dolphin, there was a . . . . of silver put down on one half of the napkin and covered with other half. The meal was sent in small dishes, whereof there was a great many, and seemed very well dress'd. The King Q[ueen] and D[olphin] ate very heartily, and not with better grace than the King of England. There were four services. The first consisted of fricassies and ragouts, the second of severall sorts of rost meates, the 3<sup>rd</sup> of tarts and gellys and blanchemanges, and the 4<sup>th</sup> was the dissert, consisting of three great pyramids of fruit and sweet meats, and some silver salvers of other things between.

The Court was in mourning then for the Elector of Bavaria †. The King wore purple‡ and Dolphin black, and the Queen and ladies in crape gowns.

Among all the ladies I did not observe one handsome. She that was most tollerable (the Comtesse de Guiche§) was put behind the Queen. The Queen had a rich necklace of 2 or 3 rows of very great pearles, two or three jewels of diamond and pearle on her breast. But with all her jewels and fine white and red I did not like her mine, being far from handsome. But the King's was very good if hee had but good teeth.

\* Jacobus Gojon de Matignon, ex illustri comitum de Thorigni familiâ natus, decanus Lexoviensis, abdicatione D. Bossuet Condomiensis episcopus nominatus 31 Octobr. 1671, consecratus anno 1673, apud Cartusianos Parisienses, sacra faciente predecessore, adistentibus Guidone de Seve de Rochechouart, Atribatensium, et Ludovico-Mariâ Armando de Simiane-Gordes Lingoniensium presulibus. Episcopatum et ipse dimisit 1693, mense Septembr. acceptâ à Rege Christianissimo Fusniacensi abbatiâ; quâ dimissâ, ab eodem accepit Sanvictoriensem apud Massiliam, 7 Sept. 1703. Sibi admodum parvus, ferè omnia sua Ecclesiis et pauperibus tribuere pergit piissimus presul. Missam in Ecclesiâ cathedrali quotidie celebrandam fundavit. Amplam pro sex clericis Condomi natis in suo seminario instituendis foundationem fecit.—Gallia Christiana. ii. 974.

† Ferdinand-Mary, Elector of Bavaria, died in 1679.

‡ Purple was worn for mourning by our own Sovereigns at that period. See Pepys' Diary, 16<sup>th</sup> Sept. 1660: "Thence to White Hall Garden, where I saw the King in purple mourning for his brother." [Duke of Gloucester.]

§ Marguerite-Louise-Susanne de Béthune Sully, wife of Armand de Grammont, Comte de Guiche. Madame de Sévigné gives an account in one of her letters (8 Dec. 1673) of the death of the Comte de Guiche, and of the grief of his father, the Maréchal de Grammont. She records also the demeanour of the widowed Comtesse, whose married life had been none of the happiest. "*La Comtesse de Guiche fait fort bien; elle pleure quand on lui conte les honnêtetés et les excuses que son mari lui a faites en mourant. Elle dit, 'Il étoit aimable, je l'aurois aimé passionnément s'il m'avoit un peu aimée; j'ai souffert ses mépris avec douleur; sa mort me touche et me fait pitié; j'espérois toujours qu'il changeroit de sentiment pour moi.'*" —Lettres de Madame de Sévigné, vol. iii. 313: ed. Grouvelle; Paris, 1818.

The Dolphin is very like father and mother. The carvers and other officers stand on the outside of the table, but I did not see them carve.

They give the King drink on a silver salver, and reach it to him over the table, which the King takes out of their hands and fills for him selfe. There was on the salver a glass cruet of water; another of wine with a glasse; and I observed that the King filled the water on the wine.

There were present there at the table, which I took notice of, Monseigneur le Marechal de Bellefont\*, Monsieur . . . . premier maitre d'hotel, Madame la Duchesse de . . . . Madame la Marechale de La Mothe†, La Comtesse de Guiche, Monsieur le Comte de St. Geran‡, Monsieur le Cardinal de Bouillon.

## XXVII.—A FURTHER FRAGMENT OF DR. GRANVILLE'S DIARY.

MEMORANDA AS TO HIS CONFESSION TO BISHOP GUNNING, AND RECEIVING ABSOLUTION FROM HIM, &c.

*Mem:* THAT I prepare a draught of my whole life by way of confession in order to demand an absolution (in the name of God) from the Rt. reverend Bp. Gunning§, my first spirituall father, &c.

\* Frequently mentioned in Madame de Sévigné's Letters. He was premier Maitre d'Hotel to the King, but was permitted to dispose of that appointment in 1676, in order to relieve himself of his incumbrances, which appear to have been very heavy, and a source of great disquietude to him. The post must have been one of considerable emolument, for the price given for it was 550,000 livres. It was bought by Monsieur de Sanguin, Marquis de Livry, whose name should no doubt fill up the next blank in the text. The Maréchal died 5 Dec. 1694, aged 64.—*Lettres de Madame de Sévigné*, v. 22; xi. 136.

† Louise de Prie, widow of Philippe de la Mothe-Houdancour, Duc de Cardonne, "Gouvernante de Monseigneur le Dauphin, et des Enfants de France, morte à Versailles le 6 Janvier, 1709, à 85 ans."—*Bibliothèque Historique de la France*, Tom. iv. Liste de Portraits, p. 328.

‡ Bernard de la Guiche, Comte de S. Geran, de la Palice, et de Jaligny, Maréchal de camp, puis lieutenant-général des armées du Roy, reçu chevallier de ses ordres le 1 Janvier 1689, étoit né le 15 Août 1641. L'avidité de ses parens collateraux les engagea à cacher sa naissance à son père et à sa mère, desquels il fut depuis reconnues. Il eut cependant un grand procès à soutenir pour son état, et il fut jugé en sa faveur par arrest du parlement de Paris du 29 Juillet 1663. Il fut fait lieutenant-général des armées du Roy en 1670, envoyé en Angleterre, à Florence, et en Brandebourg en 1671. Il fut blessé au siège de Bésançon d'un éclat de la tête du Marquis de Beringhen, qui y fut tué en 1674. Mourut subitement dans l'église de St. Paul à Paris le 18 Mars 1696, en sortant de confesse, âgé de 55 ans, et y fut enterré.—*Anselme, Hist. Généalogique, &c. de France*, vii. 446.

Monsieur de Coulanges gives a minute account of the circumstances attending his death in a letter to Madame Sévigné of the 19 March, 1696. See *Lettres de Madame de Sévigné*, xi. 324.

§ Bishop Gunning appears to have been held in high esteem as a spiritual guide. We find Evelyn writing as follows: "1673. March 29<sup>th</sup>. I carried my son to the



London, Nov: 9<sup>th</sup>, [1679] at Mr. Basset's, Booksellers at the George in Fleet Street. I did this day receive the Blessed Sacrament at the hands of good Bishop Gunning in his owne chappell, (the last consecrated place I was in when I left England and the first that I paid any homage to God in (in London) after my returne from France.) I had much comfort, blessed be His Name, from the daye's celebration, and was much affected with the greatest part of the whole services, more particularly with the 1<sup>st</sup> lesson, being the 2<sup>d</sup> of Habbakuck, and the Epistle out of the 6<sup>th</sup> of the Ephesians, on the which the Bishop preached\*, very much, I blesse my God, to my edification, causing in mee a great sense of mine owne weaknesse and failings in using the spirituall armour of a Christian, and I doe now accordingly acknowledge my sin in trifling with God and mine owne soule for these 20 yeares past, since I listed my selfe anew under Christ's banner, and doe here record a new my solemne promise and vow to God that I made this day at His Holy Table of endcavouring better things. I am weake, a very infant, but having been supported wonderfully hitherto by the mighty power of the Lord, I will trust in the same, and wait patiently for His strengthening of mee and carrying mee through my spirituall conflicts with flesh and bloud and the powers of darknesse. O Thou Captain of my salvation look on mee and pittie mee, poor, weak, faint-hearted souldier, who have often turned my back in the day of battell, tho' not perfectly (I blesse Thy Name) deserted my colours, and preserve mee through Thy Mighty power, &c.

*Mem:* that I did, the evening before this celebration, unburthen my conscience to this good Bishop (my spirituall guide) and submitted my soule to his test and examination, receiving after the same a solemne absolution on my knees, to my great comfort. A thing which I had long desired with great anxiety, fearing that the Bishop, my first ghostly father, or my selfe, should have died before I had had this blessed opportunity; for which I praise God's Name with all my soule. *Gloria Patri et Filio, &c.*

Sedgefield, Dec<sup>r</sup>. 5<sup>th</sup>, 1679. At my first returne I did mind

Bishop of Chichester, that learned and pious man, Dr. Peter Gunning, to be instructed by him before he received the Holy Sacrament, when he gave him most excellent advice, which I pray God may influence and remain with him as long as he lives; and O that I had been so blessed and instructed when first I was admitted to that sacred ordinance."—Diary, &c. ed. Bray, vol. ii. 82.

\* We also have Evelyn's judgment of his preaching. "1673. 23<sup>rd</sup>. [Feb.] The Bishop of Chichester preached before the King on Coloss. ii. 14, 15, admirably well, as he can do nothing but what is well."—Diary, ii. 81.



the voice of the Church in the Psalmes, and the voice of God in the Lessons, in a particular manner, watching for somewhat suitable to my state, labouring under many feares, and much distrust and diffidence, and it pleased God, by the Church's care, to put into my hands a fit forme of devotion, Ps. 27. *The Lord is my light and my salvation*, &c. fit to inspire courage, and to bring to my ears the eleaventh of the Hebrews, concerning the mighty power of faith; of all things most seasonable for my consideration, who am, I feare, notoriously peccant in not exercising and imploying my faith. I beseech God to deliver mee from all my past guilt, and strengthen my faith soe at last that I may remove all those mountains of difficulties which have long discouraged mee. Amen.

Durham, Dec<sup>r</sup>. 12<sup>th</sup>, 1679. God forgive us ministers for our notorious unfaithfulnesse in loosing the Church's grounds. The Church injoines dayly prayers, and wee content ourselves with weekly. The Church injoynes Cathedralls weekly a Sacrament, and wee content our selves with a monthly one. The Church injoynes catechizing on all Sundayes and Feastivalls, and most ministers restraine it only to Lent. The Church injoynes personall application to the whole as well as the sick, privately within our parishes, and most Ministers wholly neglect the first, and seldome performe the last. The Church forbids the celebration of Baptisme on any but publick dayes, and that in the Church, in the midst of Divine Service, and our sneaking complaisance hath allmost established it a mode to celebrate this Sacrament mostly on private dayes, and that in a chamber. The Church injoines (besides a generall prayer for sick and afflicted persons) a particular Office, calculated for, and to bee said in, the chamber, in the presence of the sick person, for his peculiar consolation and edification, and to prepare him to unbosome himselfe to his spirituall guide, and receive absolution: and this Ministers force into the Church, and say it in the presence of the Congregation. Thus preposterous are wee in our obedience and conformity, wherein wee pride our selves, to the exclusion of some honester and more sincere men than our selves, who would have given as loud an assent and consent to our Common Prayer Book as wee had, had they expected to have been indulged halfe soe far as most of us indulge our selves, to the exaltacion of our own prudence, contempt of our Mother and scandall of our brethren. And of all non-conformists, I confesse I have most indignation against these that can accept of a fat benefice and preferment upon pretences of conforming and giving assent and consent to our order, bitterly inveighing

against all dissenters from our rule, which they most scandalously neglect and contemne themselves, nay sometimes even persecuting well-meaning though misguided soules, by vertue of the Common Prayer Book which they themselves will not observe, nay scarce ever consideringly read, tho' our first Reformers thought it a fitt subject for their study. God of His Infinite Mercy dispell that black cloud which hangs over heads, which wee of the Church have cheifly contributed to the contracting of. Amen.

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### XXVIII.—METHOD OF PREPARING THE YOUTH FOR THE SACRAMENT AT EASTER.

Easington, Feb. 29, 1679. Being Ember week in Lent.

1. To require all the young people that desire to receive at Easter to come before me the 1<sup>st</sup> week of Lent, to give in their names, and receive orders in generall how to order [behave] themselves, &c.

2. To order all those that can reade, and are able, to buy a *Bible*, *Common Prayer Book*, and *Whole Duty of Man*.

3. To teach them how to use their Bible, and the other bookes.

4. To inioine every one during Lent to attend the Church (besides Sundayes) Wensdayes and Fridayes, mornings, and Saturdayes in the afternoon.

5. To demaund of every one whether they can say the words of their Catechisme.

6. To explain it to them, in my house, after morning prayer, every Wensday and Friday morning, and Saturday after noon, for the space of an halfe houre.

7. After they are insnared into a willingnesse to come, to begin to ask some questions, 1<sup>st</sup> easy ones, then more difficult, till they give an evidence of their improvement.

8. To demand whether they acknowledge the *Creed*, *Decalogue*, and *Pater*, the rule of their faith, &c., requiring every one to give an expresse and audible answer, and minding them of the solemnnesse of such promise.

9. To enquire whether they have been confirmed, and to engage them to come on summons, if not.

10. To goe to prayer with them altogether (once at least) in the Chappell, pronouncing an absolution and benediction.

11. To advise them concerning a spirituall guide.
12. To informe them how to behave themselves during the Celebration, and at all times of Service Divine.
13. To caution them against Popery and Schisme.
14. To exhort to diligent attendance (through out their lives) on God's worship, Sundayes [and] Holydayes at least, at greatest distance; Wensdayes and Fridayes when within a mile of the Church, and dayly, when in a towne where there is dayly prayer, without any lawfull impediment.
15. To advise to make conscience of having prayers in their families (when Housekeepers), reading of the Scriptures, and catechizing their children: and forcing promises from every one; minding them of the danger of *hypocrisy*.

XXIX.—MEMORANDA FOR ONE OF ARCHDEACON GRANVILLE'S VISITATIONS. APRIL THE 29<sup>th</sup>, 1680.

BARNARD CASTLE. [*In marg*: Curate did appeare.]

Interrog:[atories as to] 1. Papists? 2. Sectaries? 3. Preaching on Feastivalls, rather on Sunday afternoons? 4. 12<sup>d</sup>. a Sunday?

LANCHESTER. 1. How many places? 2. How served? 3. What Papists and how encreased?

|             |   |                       |
|-------------|---|-----------------------|
| HARTINPOOL. | } | Dayly prayer.         |
| WOLSINGHAM. |   | Catechising.          |
| STAINDROP.  |   | Visitation of Sick.   |
|             |   | Searching Ale-houses. |

GATESIDE. 1. How long Rectour? 2. Licensed to preach? 3. Preach on afternoons?

CHESTER. How often Prayer? How often Sacrament? Doe people give in their names?

DARLINGTON. Contention:—Who the complainant?

*Things to be touched on in interrogating the Clergy.*

1. No omission of any known rule without any approbation of the Ordinary.
2. All disputes to be discoursed in my Lord's next Synod.
3. The Clergy and Officers can do much without the Archdeacon, but the Archdeacon little without them.
4. Visitatio *Ecclesiasticam*.
5. Warrant for 12<sup>d</sup>. a Sunday.
6. Non compliance opposition:—Book of Canons.

### XXX.—GRIEVANCES AND ABUSES IN THE CLERGY OF THE CHURCH OF ENGLAND.

Durh. 30. Paper 9<sup>th</sup>.

1<sup>st</sup>. THE door of ordination (as the Protestant churches abroad conceive) is in reality made too wide, not so much by our Church as by our Churchmen.

2<sup>dly</sup>. Ministers neglect of the Rule of the Common Prayer-Book, after a publick declaration of conformity in the Church, having given their assent and consent thereto.

3<sup>dly</sup>. The sufferance of our Convocations and Diocesan Synods to fall into contempt, by Clergy's negligence to appear in person at them ; or, if they do appear, doing no businesse at all, when there is so very much to doe.

4<sup>thly</sup>. Bishops seldom consulting, in matters of greater importance in their Diocesses, the Deans and Prebendaries of their Cathedrall Churches, which are design'd and ought to be their standing Councell in all difficult matters.

5<sup>thly</sup>. The non-residence of Deans and Prebendaries in their Churches, i. e. not taking care to have a certain number, according to the Canon, there upon the place.

6<sup>ly</sup>. The neglect of exact order and observation of the Rubrick in Cathedrall Churches, from which all others are to take their measures ; and more particularly the scandalous neglect of the chief of all our Rubricks, namely the celebration of the Holy Communion on every Sunday at the least, not observed in more than 2 Cathedrals and two or three Chappels in all England.

7<sup>ly</sup>. The poverty of some Ministers, and despicable sallerics allowed them by Impropriatours or others, in parishes where there are impropriacions, to the great contempt of the Clergy and encrease of Papists and Sectaries, as we have sad experience of in some places of this Diocesse, namely in Lanchester, Chester, Darlington, St. Andrews Auckland, Hartinpoolc, &c.

8<sup>thly</sup>. Clergymen's rendring themselves very contemptible by mean conversations and servile employments, scarcely distinguishing themselves from the laity so much as by their habit, which are strictly taken care for by the Church.

9. Gentlemen's treating their Chaplaines as servantts rather [than] ministers: the dignified Cleargy not treating with due respect the younger.

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Durham, Novembris 30. [1680.]

A whole week's prayer and praises are without all doubt to bee preferred before one Sunday Sermon, and one Sunday

Sacrament in the Cathedral, offered up to God by a whole body of the Clergy, is to be preferred before both. Great is the guilt then of Parish Priests who neglect Dayly Prayer, and of Deans and Prebends who neglect the Weekly Sacrament. I pray God in due time make them both, especially in this Diocesse, sensible thereof. Both these duties are injoyed by Rubrick, and all Clergy in a manner sworn to perform them. Certain it is that those Rubricks containe the most substantial part of God's worship in the Church of England, and which would be, if restored, our best fence against our feares and God's threatnings. When God awakens our Churchmen into a sense of these duties, I shall hope for better times.

*Mem :* That I did this day send by Mr. Davison, my Official, to Mr. Dean and the Chapter of Durham a proposall in writing, concerning the revivall of that important though neglected Rubrick of Weekly Sacrament, blessing God for stirring me up for so good a work.

### XXXI.—HEADS OF VISITATION CHARGE.

1st Spch.  
after Returne  
from Fr[ance.]

Visitation at Branspeth: Novemb. 25<sup>th</sup>, 1680. Mr. Aysly, Preacher\*.

REVEREND AND WORTHY BRETHREN,  
AT our last assembling together on this account, I did declare my designe of visiting *Ecclesiastim*; intimating that, (after a considerable absence) I had a great desire to acquaint my selfe, not only with the present state of the Cleargy and their flocks, but take a personall and particular view of the fabrick of the Churches within my Jurisdiction, &c.

Which duty I have (blessed be God) in part discharged, and with much more content to my selfe, since I found it proved generally to the satisfaction of my Brethren, who were soon sensible that the Archdeacon's appearance in their parishes did them many reall services, &c.

I could have wished that I could have put my whole designe in execution, in going to all Churches, as I did to some; and soe have saved you, as well as others, the labour of this day: which neither the season, nor my health permitting, I have

\* Probably John Aisley, A.M., who was collated to the Rectory of Wolsingham in 1697.



deferred till next spring, when you will have the same advantage of other ministers that they have now of you.

All that I could doe for your ease at present, was to come some part of the way towards you, in calling you here rather than at Durham.

Brethren, I doe in the name of God desire you to consider seriously with your selves how you may, by your preparatory endeavours in your respective parishes, improve this my intended personall Visitation.

And for your better accomplishing soe good an end, I shall impart to each of my Brethren some particular directions in writing.

One Visitation *Ecclesiasticam*, let me tell you, (notwithstanding all the odium which may bee cast on it and Archdeacons by a foule mouthed brother of our owne cloath, in his late scandalous pamphlet) may effect more (being rightly improved) than ten yeares ordinary proceedings.

This I have experienced of my selfe. And this some of my Brethren have experienced of themselves. But only such, I confesse, who make reall conscience of imbracing such spetiall occasions of promoting God's honour and service: using to these pious ends and purposes their utmost care, zeale, and diligence, in personall applications to their people, and more espially to their officers.

'Tis not the bare presence of Archdeacon, nor Archbishop neither, will reforme a parish, if Ministers and Curates doe not their parts faithfully towards it on such an extraordinary occasion. [*In marg*: Mem. to reflect on promise at ordinaicon &c.]

But either of their presences joyned with a pious Minister's prudent dexterity (in imbracing and improving such an opportunity) may doe much in rectifying of disorders, and reforming of people, as well as repairing of Churches: insomuch that there will noe small guilt lye on the consciences of those who shall slight or neglect this honest admonition.

Brethren, I intend in such an undertaking, sincerely, the honour of God's house and service, and your owne and people's advantage and satisfaction.

It is a buisnesse of expence and trouble to my selfe, and of soe small advantage to my Officers, that the usuall respects of a meale's meat is very dearly earned, if I doe not intend (by soe good a worke) a better feast to my conscience.

I doe, in minding you hereof, deliver mine owne soule. God grant that you may all (in this criticall minute, when our poor Mother soe greatly needs our zeale and helpe) faithfully deliver  
*yours.*

## XXXII.—ARCHDEACON GRANVILLE TO MR. OLEY.

Durham, Nov<sup>r</sup>. [30th, 1680.]

REVEREND AND WORTHY SIR,

BEFORE ever I had the happinesse to see you, I had a great and hearty veneration for you, and have a perticular reason to blesse God for the good services you have done the Church of England, more especially for publishing the works of worthy Dr. Jackson, and Venerable Mr. George Herbert. It is a very great grief unto me that Providence has placed me so far from you, that I cannot have the happinesse, which I do infinitely desire, of some spirituall converse with you. Instead whereof, if you will please to allow me the liberty sometimes of communication of thoughts by letter, I shall think it an extraordinary obligation.

I have lately, Sir, begun an enterprize (tho' I am sure very honest and pious, yet) may be of great difficulty before it can be accomplished; and I beseech you afford me at least your good prayers for a happy issue. The businesse, Sir, is this. I have been, ever since I entred into the Church, a hearty bewailer of the omission of a Weekly Sacrament in Cathedralls, Collegiate Churches, and Colleges, which I have ever judged most unaccountable, and of very bad consequence to the neighbouring diocesses, in making a breach of Rubrick so authentick as no Ordinary can censure a Clergyman for neglecting the rule of his Common Prayer-Book, when the Cathedral gives no better an example. You have happily in your Cathedrall reformed this great irregularity, and I cannot but imagine that you have been one of the great instruments therein. 'Tis the thing that I am now labouring to reforme here, having to that end made an addresse to Mr. Deane and the Prebends concerning the same. And tho' some besides my selfe think it a very good worke, and are willing to promote it; yet all the members of the same Body being seldome of one minde, I shall scarce avoid some opposition. Some already begin to fright me from this undertaking by saying it is desperate imprudence to attempt at this time innovations. But it is the first time I have heard that to amend our wayes and coming closer to our Church's rule was an innovation. At this rate it will be esteemed so in time to be a good Christian. Others doe argue that it is not becoming any one Cathedrall to reproach the others, and the King's Chaple; it being not practised in above two Cathedralls in England. But by the same rule if a master of a family be

a wicked man, the servant must be so likewise, for fear of reproaching his master. Many other weake and triviall reasonings are produced against me, but I am ashamed to trouble you with the repetition of them. I pray let me know your sense as to my present undertaking, and with what successe and satisfaction you proceed in this pious practice; which was begun, I remember, a twelve month agoe, when I was at Woster, and it may be a very seasonable encouragement to me in this honest enterprize. Recommending it to God's blessing and your pious devotions, I rest, Reverend Sir,

your most faithfull humble servant

and unworthy brother,

D. G[RANVILLE.]

### XXXIII.—ARCHDEACON GRANVILLE TO MR. ISAAC BASIRE.

Durham, St. Andrew's Day, 1680.

MY DEAR AND HONOURED BROTHER,  
WHEN I am at any pinch you know I fly to you for refuge. You have hitherto stuck stoutly by me, and will do so, I hope, in all honest undertakings, to the end. I have now begun an enterprise which I esteem the most considerable and pious of my whole life. You Anti P: [*? anti-Papists*] can only say you have loyalty and law on your side, whereas I can affirm that I have loyalty, law, and religion too, on mine: indeed the substance of religion is so much concerned in what I am about, that a happy successe would contribute, being well improved, much to the advancement thereof in this country; nay, possibly, so good a precedent might extend it self to other places. I have been many years studying how to accomplish this good work, namely, to revive that important, tho' neglected Rubrick of the weekly celebration of the Sacrament in all Cathedrals, which without all dispute is the main Rubrick of the whole Booke, and so judged at present by Bishop Gunning, Bishop Fell, and venerable Mr. Oley, and was so by your, as venerable, deceased father, Bishop Cosins, Dr. Hammond, and many other worthy men of the old stamp. If I could but succeed herein, I could, as bad as the times are, go comfortably to my grave. I have now brought the thing to the anvill, having stated the case and proposed it in writing to the Deane and Prebendaries, this Grand Chapter. I should be glad if we could begin the New-Year with so great a change for the better in the Cathedral, but should be contented if I can but effect it by this time twelvemonth. I am now in my bed

(sweating for a cold) and have constituted Wm. Davison to appear for me, as my Official, and to prosecute this businesse with arguments, (wherewith I furnish him) having stated the case (whereof I have sent you a copy) as a thing much concerning my Jurisdiction, so ill a precedent doing injury thereunto. I do not despair of some comfortable issue, but yet however fearing that I should meet with many rubs, and particularly that it will be objected against me,—that I am a young man, (as it was once, you know, to you) and that this is too mighty an undertaking to bee begun upon my own head, and carried on by my own authority, (since the setting up of this practice here will reproach most of the Bishops and Cathedralls in England) I have thought fit to strengthen it by beging some Bishops' assistance, who I am sure will not deny it me; and if you, by a prudent management of my design, can procure my lord of London's and my lord of Canterbury's also, (of which I have some hope) you will gain a great point for me. To this effect, if you stay longer, I will send you some more letters. I give you liberty to peruse all the inclosed letters, and desire you then to seal and deliver them if you like them. Do not bogle at this good work, believe me it is one of the best of my whole life, and which I shall never desist from prosecuting, for I am persuaded in conscience that I cannot in any thing more than in this shew my true and unfeigned love to God's worship established in the Church of England. And through this work, by the grace and strength of God, will I goe, in occasioning Weekly Sacraments in more Cathedrals than our own, and setting up Dayly Prayers in more Jurisdictions than my own, or I will make a filthy bustle before I dye among the Clergy of the nation, as contemptible a mushrump and silly ignoramus as some do make me, yet you know I can gain a point (by my own contrivance) upon a great Bishop, and high and mighty Dean and Chapter. Honest Martin Leuther did not incounter and reform so great a part of the whole world by his great learning, strength of brain, or robustuous temper, (for all which he was very notable) but by his strong faith, firm resolution, and his great sincerity in the cause of God; and I have lesse reason, I am sure, to despair of going through my work than he had of his. Tho' I am no pretender to learning or strength of brain, yet I will pretend to some degree of sincerity and good meanings, not doubting but that God, who can by weak things confound the mighty, and by things that are not bring to nought things that are, can carry me through the most difficult of my attempts, which are not to reform a Church but Church-men, in bringing them up to a rule which, blessed



be God, needs no reformation. But I'll stop here, and not lengthen my letter into a sermon, (tho' it be St. Andrew's Day, and you know I preach on all the Festivals) lest my prolixity, instead of promoting, obstruct my businesse. All that I shall say is this, that you, and all that promote this pious work of God, will secure for your selves and posterity, an interest in the devotions of good people at God's Altar, and prove better politicians in getting a title to such a durable estate then those who busy their brains in securing a lease at Stockton. *Dixi*. If you do not come out of London speedily, I may chance by another post send you another commission of addressing to my lord of Canterbury and my lord of London. Since I am stopt of my carrear of executing the honest statutes of Queen Elizabeth \* I am run into another course of better employment, (and

\* The following Memoranda refer to this subject, and probably belong to the same year (1680) as the letter in the text. Dr. Granville's efforts to revive Elizabeth's Statute appear to have been fruitless, notwithstanding the Judge's encouragement.

"*Durham. Aug. 7<sup>th</sup>, being Assize week*]. Memo: that Judge Atkins did assure me that a Justice of Peace could proceed (upon the Statute of 1<sup>mo</sup>. Elizabethæ for levying 12<sup>d</sup>. per Sunday) upon his own view, without any information of Churchwardens or others, and that he wondred any should scruple it.

"The Judge also declared that if Churchwardens did neglect to make voluntary information they ought to be summoned so to doe by a Justice of Peace, and punished in case of contempt or refusal.

"My Lord of Durham and my nephew were present when I demanded these questions of the Judge.

"The Judge also declared afterwards that though we ought at this time to proceed against Papists in a more especial manner than against any others (that it was the King's pleasure, he conceiv'd, so to doe) yet when any others were notoriously refractory, they might and ought to be punished, the Statute extending to all that should absent themselves without lawfull impediment.

"[August] 14<sup>th</sup>. This day I prevailed with my Lord of Durham to stir up the Justices of the Peace then present to put in execution the statute of 1<sup>o</sup>. Eliz. for levying 12<sup>d</sup>. a Sunday, to which they did all then present, who were a considerable number, consent at the Castle; promising generally to do it throughout the County. I pray God give them grace soe to doe, and mee to be thankful for having been an instrument for so good a worke.

"The names of the Justices of Peace then present were these who managed the Sessions.

Nich. Conyers, Esq<sup>re</sup>. High Sheriffe.

- |                           |                                     |
|---------------------------|-------------------------------------|
| 1. Bp. Wood.              | 10. Geo. Morland.                   |
| 2. Sr. Rob. Eden.         | 11. Mr. Cut. Carre.                 |
| 3. Mr. Lidle.             | 12. Mr. Jenkins.                    |
| 4. Coll. Will. Blakiston. | 13. Mr. Thom. Fetherstone.          |
| 5. Isaac Basire.          | 14. Miles Stapleton.                |
| 6. Mr. Ra. Davison.       | 15. Mr. Hutchison, Mayor of Durham. |
| 7. Henry Lambton.         | 16. Mr. . . . . Mayor of Stockton.  |
| 8. John Morland.          | 17. My selfe.                       |
| 9. Thom. Cradock.         |                                     |

"Mem: that T. C. W. B. R. D. and J. M. did professe to doe mee justice, nay to bee civill. *Manet altâ mente, &c.*"

The Judge mentioned in the foregoing Memorandum was Sir Edward Atkins, who was appointed Junior Baron of the Exchequer, May 10, 1679. He afterwards became Chief Baron.



which may be more effectual) in stirring up my brethren to joyn with me in devotions, especially at God's Altar, for want of which, I fear, God hath long punish't this land. Commending all my designs and friends, particularly yourself, to God's blessing, I rest, your faithfull friend, brother and servant,

D. GRENVILLE.

XXXIV.—SOME HEADS OF INSTRUCTION FOR MY BROTHER BASSIRE, FOR HIS ASSISTANCE IN THE MANAGEMENT OF MY PRESENT DESIGN.

1<sup>st</sup>. THAT he is desired to use his utmost prudence and zeal in promoting this good work wherein I am engaged, making use of any additional means which his own discretion shall direct him unto.

2<sup>dly</sup>. That he would consider well and study the Rubrick, that requires all Priests and Deacons to communicate weekly. He will find it at the end of the Communion Service.

3<sup>dly</sup>. That he would as my deputy, in the behalf of me and some considerable honest Clergy, propound to the Bishops to whome I write, they being now assembled in Convocation, (and doing some businesse as we hear) the reviving of this important Rubrick, as also that of the dayly prayer, by some recommendation to their Diocesses, by way of letter or otherwise.

4. That as the stubbornnesse of the age will not bear the reviving of discipline, so the profaneness of it will by no means bear the non-revival of such necessary devotion as publike prayers and Sacraments, the disuse of our spiritual armour being now at this time, considering our circumstances, more than ever unpardonable.

5. That he will shew to each of those Bishops to whome I write the copy of my proposal made to the Dean and Chapter, together with the breaches of Rubricks thereunto annexed; desiring their judgment, whether there are any things therein censurable for imprudence, errour, breach of duty, or unmannerlinesse.

6. That he would not be shy in his applications to these Bishops, they being my especial friends.

7. That he would enquire of them whether there be any other Cathedrals in England but their own (where I presume this Rubrick is observed constantly) and that of Worster, that keeps up the weekly celebration of the Sacrament.

8. That he will be wary, when he discourses with the Bishops,

in owning any opposition that I am like to meet with from the Dean and Prebends, other then that from my boistrous brother C[artwright] because it may make them the more backward in giving me their countenance, if they chance to be mov'd any way by a carnal principal, as the best men in some things sometimes are. You see I act craftily tho' I hope honestly.

9. That you would intimate this my honest design to my brother Bath, desiring him (if he should think fit) to invite two or 3 of these Bishops some day to dinner, they being his good friends, and that he would give you leave to take that opportunity of delivering your letters and moving my businesse in his presence. It will be lesse pains to you, and do it the more effectually. But this I propose only by the by. I do not lay much stresse there on it, because it may not be accomplished.

10. That in discoursing with those Bishops hee would take occasion of wiping of the rumours they may chance to heare of the Archdeacon's desperate imprudence, and being a dangerous man to bee patronised, but without telling any lies for his friend.

11. That hee would aske the Bishops' judgment of my proceeding with Captaine Tempest about his child.

12. That they would please, each of them, to afford mee a line or twoc, with some of their best arguments for the Weekly Sacrament in Cathedralls and Dayly Prayer in all Churches.

#### XXXV.—ARCHDEACON GRANVILLE TO THE BISHOP OF OXFORD.

MY LORD,

BEING engaged in an honest good work, which I am sure you will patronize, since it is your own practice, I make bold to addresse my self unto you, for some countenance and counsell. The businesse, my Lord, is this. I have long felt some inconvenience ensue to my Jurisdiction by a notorious breach of a clear Rubrick (namely that of the weekly celebration of the Eucharist in the Cathedrall) and to prevent any further influence of this evill example I have humbly addrest my self to our Dean and Prebends for the redressing of the same, (who will, I hope, the point being cleare, rectifye the same without my application to our Bishop for his Injunction) but fearing some opposition from a certain boisterous brother, who saith it is not prudentiall at this time to begin such innovations, I am willing to consult some of the wise and pious fathers of the Church, desiring to be informed by them whether this action of mine (which I trust

is very prudent and honest) be a piece of real imprudence, or rather only such, which is commonly made use of as a bugbear to fright people from worthy undertakings. Tho' this is no seasonable time, I know, for innovations; yet I am sure it is most seasonable for the reformation of all our lives, and this that I am at is of that nature, and I am sure must tend very much thereunto. Tho' to stile a clear duty injoyn'd by our Common Prayer Booke, (tho' never so much neglected) an innovation be a weak and ridiculous way of arguing, yet it hath scared me into (what I did not at first design) the present trouble which I am about to give your Lordship, and some other of my ghostly fathers, and friends, for their sense in this matter. I humbly beseech your Lordship to favour me with a line to deterre me from or encourage in this my present undertaking, which I have vowed to prosecute as farr as I can religiously and prudently, and as for the prudentiall part, I do not intend my own judge. Pray, my Lord, assist me with some arguments that may further this pious undertaking, and be pleased to satisfye me whether your lordship knows of any other Cathedralls wherein this holy practice is observed but your own, and that of Worster, where it was began when I was there about a year agoe, and which hath whetted my zeal to stirr up my brethren here to imitate that good example. I humbly beg your Lordship's good prayers and benediction for succeesse in this honest design which I set about, I trust, in the fear of God and integrity of my soul, not knowing myself to be sway'd by any interest, humour, or desire of opposition of my brethren, with whom I do now live (and so we do all, blessed be God) in much peace and quietnesse. I subscribe my self, with all humility and respect, my Lord,

Your Lordship's most faithfull and obedient servant

[D. G[RANVILLE.]

Durham. Nov<sup>r</sup>. [1680.]

XXXVI.—COPY OF LETTER FROM ARCHDEACON GRANVILLE TO  
DR. SAMOES\*, RECTOR OF BEDELL.

REVEREND SIR,

I MAKE bold to give you the trouble of this letter, not only to return my thankfull acknowledgments for your kind reception

\* Peter Samwaies was born at Eltham in Kent, in 1614. He was educated at Westminster School, and became afterwards Fellow of Trinity College, Cambridge. He was Chaplain to Elizabeth, Countess Dowager of Peterborough, and Vicar of Cheshunt. We find him subsequently Rector of Wath, in the North Riding of

of me at Bedell, but also to beg the continuance of your friendship, and more particularly that you would give me the liberty of communication of thought sometimes by way of letter. I covet much the acquaintance of good and learned men, and tho' I cannot bragg of any measure of goodnesse or learning, yet I dare own myself to be one that is heartily devoted to the service of our Mother the Church of England. You will not deny me therefore, I hope, some of your counsell and advice, to help me through the difficulties which I usually meet withal, in the execution of my office, which indeed are not a few. While our worthy friend, of precious memory, Dr. Basire, was alive, I had no necessity to send out of the Diocesse for resolution of doubts. He was my oracle, and as willing as he was able to help me upon all extraordinary exegencies. I feel, God knows, the want of soc learned, pious, and faithfull a friend, to the great disturbance of the comfortable discharge of my function. To supply this want I complain of, I am seeking some friends at a distance, and I hope you will vouchsafe to be one of the number. The chief favour I shall beg of you at present is, to let me know your thoughts as to these few queries here enclosed. I desire you to write *Aff*: or *Neg*: under each of them. I have been always so hearty a lover of the order of our Church, that

Yorkshire, from 1660 to 1693, and Rector of Bedale, in the same Riding, from 1662 to 1693. He also held the Prebendal stall of Fridaythorpe in York Cathedral, to which he was appointed in 1668. Three of his works are described by Anthony à Wood, and he also wrote one or two others. There is an account of Dr. Samwaies in Walker's *Sufferings of the Clergy*, 363; Wood's *Athenæ Oxon.*, iii. 838-9; Clutterbuck's *Herts*, ii. 111; *Alumni Westmon.*, 106; The *Topographer and Genealogist*, iii. 431-2. Sir Thomas Herbert wrote to him a description of the death of Charles I.

His will bears date 28th Nov. 1690, and was proved at Richmond. In the course of a long preamble explaining his religious belief, he says, "I do thank God for preserving me from the daingerous errors of the Church of Rome on the one hand, and from the schisme that hath bin made by contentious persons amongst ourselves on the other." The following occur amongst the bequests in his will:—"My land at Bellerby of £20 a year to maintain a school at Wath. My lands at Midleton to the maintenance of Trinity College, Cambridge, where I had the honor and happiness to be a member. To my kinswoman M<sup>rs</sup>. Mary Boone, widow, at Lee in Kent, my fair Bible in folio printed at Cambridge. To my kinswoman M<sup>rs</sup>. Elizabeth Wagstaffe of Thistleworth, my Bible in octavo bound with silver clasps and bosses. To my cosin Mr. James Whitton and his wife, Mr. Perkins' workes in 3 volumes folio. To my cousin John Haugh, vicar of Ballybrent neare Wexford in Ireland, the manuscripts given to me by my much honoured kinsman Mr. Richard Samwayes, once rector of Mazey Hampton, Gloucestershire, and when my owne MSS. bound or loose, be divided. I give him one part, another part to Mr. Robert Nicholson, my curate at Bedal, and a third to Mr. John Carter, my curate at Wath and the schoolmaster there. To Sir Robert Darcy (at whose father's house I lived when I was vicar of Cheshunt) £10. The land I bought of Mr. Geo. Place to the poore of Bedall. A copy of Luther's works, (I have two of the same edition) in seven volumes, to my curate, Mr. Nicholson."

The inventory of his effects is roughly made. His books were valued at £201 12s. 6d., by Francis Hildyard, bookseller, of York.



I have esteemed the Rubrick too sacred to live in the wilful breach thereof, especially as to that important rule relating to the *Juge Sacrificium* which our present threatnings call loudly for. I have laboured all along to bring this duty in reputation among my Brethren, and have enjoined all Ministers that were seated in populous towns or villages, to read the Church Prayers, according to the Rubrick, daily in their Churches, and others that had not the same conveniency, to read them in their families, but I have met with much backwardnesse in the Clergies' compliance. They are not only contented to sit down in their inexcusable sloth, but censure my well meaning zeal for desperate imprudence. While my Brother Archdeacon was alive, and assisted me with his own and Curates' examples, who were punctuall observers of this Rubrick, I had some successe in prevailing on some Ministers to accompany me that now have deserted me, and I fear God too, in this neglect of their duty. 'Tis a great grief to my soul to discern so much coldnesse in the discharge of so special a part of the Priest's office, and I looke on it (this negligence being more common elsewhere than among us) as a bad prognostick to our Church. However I dare not use my authority by way of compulsion, they having gotten one argument frequently in their mouths which I cannot tell how to answer, namely, that they can with safer consciences omit the Daily Prayers than our Cathedral (and indeed most Cathedrals in England) omit the Weekly Sacrament. Upon consideration I have concluded it impossible to get over this rubb, without the reviving of that Rubrick which enjoyns all Priests and Deacons in Cathedrals, Collegiate Churches and Colleges, to communicate at least weekly, and accordingly I have made lately an attempt to do it, in recommending it to our Dean and Chapter. I pray assist me with your earnest prayers to God for His blessing on this considerable undertaking, and that you will afford me some of your best arguments to promote it. I do not despair of successe at length, but it will be a work of some time, and difficulty. One great hindrance to this design, is, that your Cathedral (our Metropolitall Church) gives no better example. Some are very tender of reproaching her in beginning so considerable a change. Would to God that yourself and all members of that Body would take it seriously into consideration, and with the advice of my lord's Grace of York redresse this errour, which is very pernicious to the whole Province in its consequences. Sir, I beg pardon of you and your whole Church for my bold reflection. It proceeds from an honest zeal to have our religion consist, as it ought, in more Prayers, Praises, and Sacrifice at God's Altar.



Earnestly begging your prayers and continuance of your kindness, I rest, Reverend Sir,

Your most faithfull servant and unworthy brother,  
[DENIS GRENVILLE.]

P.S.—I desire to know whether you have in your Cathedral at York sermons on all Wednesdays and Fridays in Lent, and Advent, as I have heard there hath been heretofore.

[Indorsed, "Copy of a Letter to Dr. Samois, Rector of Bedell, Decemb<sup>r</sup>. 6<sup>th</sup> '80."]

### XXXVII.—QUÆRIES CONCERNING THE LITURGY.

Durham, Decemb<sup>r</sup>. 1<sup>st</sup>, 1680.

1<sup>st</sup> Qu: Is not the Common Prayer Booke the rule of our conformity?

2<sup>dly</sup>. Are not all Ministers under a sacred obligation punctually to observe its rule, without any omission or addition?

3<sup>dly</sup>. Are not all Clergymen in Cathedral Churches under greater ties of an exacter conformity, than other of their brethren?

4<sup>thly</sup>. Are not Prayer and Praises the chief part of God's worship, and end of Christian Assemblies?

5<sup>thly</sup>. Are not those Prayers and Praises that are offered up at God's Altar, the most acceptable?

6<sup>thly</sup>. Are not those which are offered up by a whole Body of the Clergy in a Cathedrall or Colledge, more considerable than those that are offered up by a private Priest and his Parishioners?

7<sup>thly</sup>. Do not Cathedrals (these things being granted) sin, in not keeping up the Church's prescribed Service and Sacraments at God's Altar?

Durham, Decemb<sup>r</sup>. 4<sup>th</sup>.

#### *Other Quæries concerning the Liturgy.*

1. Doth the wickednesse of a Priest render those Prayers, which he offers up, by virtue of his priestly office, and command of publike authority, in the Church daily, invalid, more than the Sacraments?

2. Hath not all the good Christians within his Parish, if not all within the Church of England, or the Holy Catholick Church, a certain interest in his publike prayer so offered up to God?

3. Can a Minister then omit such publike prayers enjoined to such ends and purposes, without sin, unlesse he hath a just and lawfull impediment, such as sicknesse or some urgent cause?

4. Or can people, without just and lawfull impediment, absent themselves from God's daily publike worship (if the form thereof have the stamp of lawfull authority) without sin?

5. Ought not then the members of any Church that hath such appointed prayers, to labour to order the businesse of their calling so, as to be present, as much as possible, at them?

December 5<sup>th</sup>, at Durham: 1680.

*Other Queries concerning the Liturgy.*

1. Are not all publike devotions of Christians assembled together in the House of God, by lawfull authority in the name of Christ, offered up to God, in the communion of the Holy Catholick Church?

2. Have not then all Christians, tho' never so farr distant, a common interest in such devotions, so long as they live in the fear of God, and are present with the assemblies of God's people in mind, tho', by reason of necessary impediments, are forc't to be absent in body?

3. Can any Minister then whatsoever wilfully omit any Office whatsoever, imposed upon him by the Church whereof he is a member, and wherein many absent people have such interest, without great guilt?

4. Nay, can a Priest (who is lawfully called and constituted an intercessour in behalf of the people to God) without consent of the Church and people whome he represents, retrench any prescribed Office, more than a person imploy'd by a whole country and limited to certain instructions in order to the presenting of any petition or address in their behalf to any King or Prince, take upon him on his own head, without their privity or advice, to quash the same?

5. Are not all Priests, then, notoriously great offenders, who take that undue liberty, which is common in the age, of offering up unto God publike prayers one day in a week, when the Church commands them twice every day, and celebrating Sacraments once a month, nay sometimes not above once a quarter, when the Church requires them, as in Cathedrals and Colleges, once a week, and some offices of great importance enjoined once a year not offering up at all?

## XXXVIII.—FROM THE BISHOP OF OXFORD TO ARCHDEACON GRANVILLE.

HONOURED SIR,

THERE is, I thinke, soe plaine obligation for Weekly Communion in Cathedrall Churches, that you will not find any that shall contradict it. If some of your fraternity differ with you upon the point of expedience; they, I presume, will admit of an amicable debate, and either give or receive conviction. In the most private parochial Church, if there should bee a number of persons whose devotion should prompt them to desire Weekly Communion, I thinke noe Minister would offer to refuse them. The whole difficulty, to my apprehension, rests upon the probability of having such a constant attendance on the duty, as may support the dignity of it. If this can bee procured, all other objections will bee of little moment. The impendent judgments on the Church and Nation, were there noe other arguments, would direct to a closer walking with God, and more exemplary acts of piety. My constant abode in this place lets mee not know what is done in other Churches. Peace is soe valuable a thing, that if you foresee any hazard of losing it, it were better to attend a calmer season. With my prayers for the continuance of your health and blessing upon your endeavours, I remaine, Honoured Sir,

Your affectionate friend and brother,

Jo. OXON.

Dec. 9.

For the Hon<sup>ble</sup> Dr. Denis Grenvill,  
Archdeacon of Durham, at Durham:  
these Present.

Post Pd.

forward 2<sup>d</sup>.

## XXXIX.—FROM MR. OLEY TO ARCHDEACON GRANVILLE.

Worcester. December xij<sup>th</sup>, 1680.RIGHT HONOURABLE, REVEREND  
AND WORTHY SIR,

SALUTEM et officia in X<sup>to</sup>. Jesu. I received your favour and honour of your pen in good time after the date thereof, November the xxx<sup>th</sup>. I confesse I think the money and the time spent in the edition of those two divine authors to bee the best expences that ever I made of either that metall, or that which is more pretious then the best of metalls and stones of price; as

hoping that it will one day redound to my account, for part of service due to God's Church. And I am comforted that it hath pleased your noble self, *principibus placuisse viris non ultima laus est*, but that it hath profited you, I blesse God for it, who taught mee to profit by those good and great authours. The Lord hath blessed the northern parts and the Church of Durham with a Bishop and an Arch-deacon chosen out of the nobles of the land, who, by the advantage of their high birth, may credit religion, the offices and practices thereof, and persuade men that they bee worthy of their reverence, when they see great and good men to undertake the management of them. Great Sir, good luck have you with your honour, with your office, with your attempt of reforming that *ἀτοπον μέγα*, that the LORD's Day should have no LORD's SUPPER, that is, bee made a fasting day. The Puritans dare not deny that it was primitive practice to celebrate the Lord's Supper every Lord's Day. And I never read any Protestant that blamed the Church of Rome for the quotidian celebration of the Sacrament, but for the single private Masse, and the sacrilege of the Cup from the layitie. Sir, it is a question to bee asked, is my lord Bishop of Durham of your party and minde. If hee bee, meethinks you should carry it on clear and cleverly. It is uncharitable to suppose that hee is not. But if — then your way to win him must bee to get my lord of Ely\* to write to him (or to you, Sir,) the reasons that fore't him upon a thing which some of the vicinage term innovation. Honourable Sir, I beg of you to let me hear from you as often as you will. Every letter that comes will be an accession of honour, and if you can indure to read such stuff as this, or as I can spoil paper with, you shall not want answers, God willing.

I was thinking to have told you, in a fitter place above, that were I in any great protestant city where the Lord's Supper was celebrated, according to the Divine order of the Church of England, every day, I should not dare to be absent from it but upon just occasion of great hindrance. Mr. Thorndike of B. M. (in a little book of his about Forbearance, &c.) has expressed just indignation against Presbiterians, for being carefull to have two sermons every Lord's Day, and Communions but thrice a year, and asks what good do sermons if they do not prepare both preacher and people to more frequent participation thereof. Surely neither preacher nor hearer be yet perfect in their several ranks of Christians, that come not oftner to the Lord's Table then thrice a year. When I have told you that

\* Bishop Gunning.

my lord of S. David's\*, our good Dean's, bringing in the Weekly Celebration, is not improsperous, I have not heard any one open a mouth against it, or mumble at it. This day we were present at Communion one Dean, who did administer, two Prebendaries, four Quire men, Peticanons, preists; and one Lay Clerk and 2 vergers, &c. and others, an acceptable company for number, and I hope accepted by our Lord, whose death we did commemorate. Yet must I confess for the City a few in number, in respect of their number. There be some women that are constant weekly communicants. And every prebendary (when there) comes every Lord's Day. It wilbe time to end; humbly begging your pious prayers, and promising myne, as is the bounden duty of your Honour's humblest, readiest servant,

BARNABAS OLEY.

From Worcester to London, thence to Durham.

To the Honorable & Reverend Denis Grenville, Doctor of Divinity & Arch-Deacon of Durham, p'sent this at Durham.

The officers (at the Post Office in London) are intreated to take care to put this letter into the Right Bagge for Letters to Durham.

Post paid at Worcester, iij<sup>d</sup>.

# XL.—DR. ALLESTREE † TO ARCHDEACON GRANVILLE.

Eaton, Decem. 13, 1680.

SIR,

It is matter of some wonder to me since you have your Dean, a very learned and a very prudent man, and severall others much more fitt to be consulted then I am, that you should thinke of me, especially since I am divested of all authority to determine questions‡. But however, since you are pleas'd to aske it, I shall give you my opinion freely. I doe beleive (1) the Common Prayer Book is the rule of our conformity in God's publique worship, and (2) that all Preists are under obligation to observe that rule in publique; and (3) that this obligation presses rather preists in Cathedrals then others; their worship being intended to be the most solemne: and (4) that Prayers and

\* William Thomas, S.T.P., Dean of Worcester from 1665 to 1683, when he was translated from St. David's to the see of Worcester. He died in 1689, and was buried in Worcester Cathedral.

† An eminent loyalist and Divine. He was admitted Canon of Christ Church, 27th July, 1660; was appointed Regius Professor of Divinity in the University of Oxford in 1663, and Provost of Eton in 1665. He died Jan. 28th, 1680-1, aged 61, and was buried in Eton College Chapel.—Le Neve's Fasti.

‡ He had resigned his Professorship in the early part of 1680.



Prayſes are the cheife part of God's worſhip, and end of Chriſtian aſſemblies. As to the fiſt, I underſtand not whether you intend the office of the Communion, at the receiving of it, or the reading that Office (a great part of it I mean) at the Communion Table when the Eucharist is not receiv'd, and ſince the ſame answer would not ſerve for theſe 2 queſtions in theſe ſenſes, I preſume not to give any, as not knowing which to ſpeak to. For the 6<sup>t</sup>. 'tis plain that muſt be true, becauſe wherever prayers and prayſes are appointed to be offer'd, thoſe that are offer'd by the representatives of the Clergy of the Dioceſe (as it were) for thoſe offices, and who are all ſett aſide conſtantly to attend thoſe dutys with that congregation alſo which in ſuch cities ſpend their leiſures upon thoſe devotions, as theſe are more ſolemn, ſo they are to be ſuppoſed perform'd with greater preparation and attention, and indeed with a full habite of devotion. Sir, you have my ſentiments. I know not whether they will ſerve your intentions, but they are ſent by him that is, Sir,

Your moſt humble, faithfull ſervant,

RICH: ALLESTREE.

I aſk't my Lady for you at Whitehall. Shee ſaid ſhee had not lately heard of you. She was in health when I left her, 3<sup>d</sup>. Decem.

To the Hon<sup>ble</sup>. Dr. Denis Grenville,  
theſe preſent, at Durlam.

XLI.—COUNSELLS AND DIRECTIONS WHICH I GAVE IN WRITING TO MY GODSON ROGER PRIDEAUX\* ON NEW YEAR'S DAY, 168<sup>o</sup><sub>7</sub>, WHICH I CONCEIVED MIGHT BE HELPFULL TO HIM FOR THE BETTER REGULATING OF HIS LIFE, AS TO HIS DEVOTIONS, STUDIES, CONVERSATION, RECREATION.

1. *Concerning devotion.*

1. BIBLE. I do here in the firſt place in the Name of God adviſe him to ſet a due value and eſteem upon the Holy Bible, and to take all the riſe of his future deſigns, both as to devotion and ſtudy, from thence, familiariſing to himſelf as much as poſſible the ſtyle, phraſe, and idiome of Holy Writ, collecting all ejaculations, and holy prayers that have been uſed by the ancient Saints of God, and are there recorded (as well as the

\* Son of Sir Peter Prideaux by Elizabeth his wife, eldeſt daughter of Sir Bevil Granville, and ſiſter to Dr. Granville.

Psalter) for the use of God's people, in all ages. This practice observed, and these forms well studied and digested, may be exceeding usefull in furnishing him both with matter and expression for a spirituall intercourse between God and his own soul.

2. LORD'S PRAYER. I do above all things recommend unto him the use and study of our Lord's Prayer, not only the foundation and pattern of all prayer, but an absolute, compleat, and perfect form in its self, calculated for the closet as well as the Church; insomuch that when one can but learn to make a right use thereof, all other forms will become in a manner uselesse to him in private, (at least when he is well and devoutly disposed) for in that form a well experienced Christian may act all kind of devotion, and exercise all kind of graces, and therefore Christians should endeavour, by such forms and helps as are allowed beginners, to arrive to this ability of paraphrasing in their minds and rightly applying upon all occasions this excellent prayer, for the doing whereof Mr. Comber hath given us an excellent instance in his pious and worthy endeavours on our Liturgy.

3. CREED. For the more effectuall exercise of devotion I recommend unto him the study and use of the Creed in his retirement, that he would by frequent and through consideration thereof therefore so to digest it as to be able to draw easily those resolutions which do most naturally flow from it, according to the way and method which Mr. Comber prescribes, and which I so often in the Church recommend to the Parishoners of my respective parishes. It is a notorious defect (in the judgment of wiser men than my self) that those persons who have written books of devotion in this late age, have taken so little notice of the Creed, and sometimes very little more of the Lord's Prayer. Tho' the Creed be not a form of petition to God, and so not a prayer in that sense, as our foolish sectaries pretend we make it, yet it is the foundation of all prayer, and a noble form for the exercise of devotion; indeed the main part of devotion, that is the acting of our Faith, the best preparatory for the acting of our Hope and Charity. And it is esteemed, too, no small errour in the same persons, that they lay so little stresse upon the Lord's Prayer, talk so little of the usefullnesse of it in the spirituall directions they give about forms of prayer in the closet, seldome minding the people that all other forms are but helps till they come to the right use of this Prayer, they being no other, as it were, than paraphrastical enlargements upon some petition or other of this comprehensive form.

4. DECALOGUE. As I do advise him to impose upon himself an obligation of making some reflections on the Lord's Prayer, and Belief, dayly, to inable him to recite it with devotion, both in publicke and private: so I do recommend unto him the use of the Decalogue on Sundaies and Holydays, and all other days when the Church recommends it to our meditacions, which do always suppose some private consideration thereof preparatory thereunto. For tho' it be no more a form of peticion than the Creed (as our quarrelsome adversaries prate) yet it is an admirable form of devotion, and help to examine our consciences, and to exercise our charity towards God and our neighbour, in duly meditating upon the duties of first and second Table. When one hath gotten the right way of using this, and the other forms already mentioned, they will have as little need as time to use any other; but when Providence and their other duties incumbent on them do afford them greater leisure for private devotions, I do recommend unto them the use of the Psalter, which will be the subject of my next paragraph.

5. PSALTER. I shall not inlarge much upon the commendation of Psalmody, but referr you to Dr. Hammond's Annotations, where you will find the frequent use which ancient Christians have made thereof not only in the Church, the family, the closet, but on the waking bed, and in the chief part of the spirituall intercourse between God and their own souls. A Christian that will but familiarize the Psalms unto him by frequent converse with them, will find so much spirituall profit thereby that he will need no other argument than his own experience to presse him to the constant and conscientious use of them.

6. COMMON PRAYER. Next to the forementioned use of the Psalter, Decalogue, Creed, and Lord's Prayer, I recommend the use of the Prayers in our Liturgy, as they are analized and paraphrased by Mr. Comber, which I conceive may be more generally usefull, (to a Christian that studies the booke so as to know how to use it) even in private, than any form I know extant. For as he hath ordered those prayers and directed men to particularize their necessities in the recitall of them, they must needs dispose more for the publick offices in the Church than other meditations and prayers that do not so near relate unto them, and the chief end of private devotion no doubt is to fitt and prepare us for God's publike worship. I have found by experience the truth of what I say, and often felt the sweetness of them, wherefore I heartily recommend them to the use of all; not doubting but those who would seriously peruse that book and read over some of the paraphrases of the

more especial prayers which they are to recite in publike, some convenient time before the publike recitall of them, will find the truth of what I affirm, (and as I have often done) namely, that they will be capacitated to joyn in the publike worship with more enlarged thoughts and affections; the particular subjects of meditation on which they have employed their thoughts in private being apt to recurr to their minds when they come to the general heads in saying the publike prayers in the Church.

7. BOOKS OF PRIVATE DEVOTION. As for ordinary bookes for private devotion, I am not willing to recommend any one to constant practice, but do rather advise the younger sort of devout persons out of all other helps that they shall meet withall in their spirituall progresse (especially out of the Scripture forms and those that approach most thereto) that they compose one form or exercise of devotion that they shall conceive most suitable to their own temper of soul. And in making such a collection of meditation and devotion every one would do well to consult some spirituall guide, or at least some more knowing and experienced Christian than himself. The most authentick book of private devotions is that of Bishop Cosins, called the Hours of Prayer, not only because it is more suitable to the primitive practice of devout Christians, but because they have the stamp of high and sacred authority, that booke being but as it were a renewall of the Horrary set forth by Queen Elizabeth in the year 1560. Which booke hath been, is, and will bee, in reputacion among the more devout and knowing Christians, (notwithstanding all the prejudice that some have against it) and is made good use of not only by a multitude of understanding and well grown Christians, but by sundry eminent and godly Divines of the Church of England. The next booke for private devotion is that of our incomparably learned and pious Bishop Andrews, being all, almost, expresse words of Scripture, and choice heads for instruction, as well as exercise of devotion, and therein most particularly I recommend to you, who design your self for the Church, his Manual for the Sick, to be thoroughly considered and digested by you, which ought in my judgment to take place before any other, next after our Church Office for Visitacion, to which a Minister that is a licensed preacher is not absolutely confined, as you may perceive by the Cannon. Indeed every Minister should preferr that of our Church so as to use it in the first place, when they are called to visit the sick, but in case the sick person need frequent applications, they are left at liberty in the choice of prayers; but me thinks they would do best to keep as close as they could



to the Psalter and Liturgy, and for which reason I do the more esteem the two former books mencioned. The next booke I recommend to private devotion is Dr. Hammond's Practice of Piety, whose practice it was, one may find thereby, to observe the canonickall hours of prayer, and which he punctually observed, (as one may see by his life) many years before his death. I know not at present of any other booke that I would in a very particular manner recommend, but in general I do advise him to peruse, at least to glance his eyes upon, all that shall be published by any eminently pious Divine, which I have found by experience very beneficiall. For all books of devotion written by such men, tho' they may not be calculated for every one's meridian, yet they must reap much profit from the perusal of them, not only in warming their soules by reading such pious discourses, but learning much experience in the better conduct of their own and other men's soules, in the practicall part of Divinity and devotion.

8. HAVING now recommended unto my nephew variety of forms and methods of devotion, I shall in the next place advise him to set apart some reasonable portion of every day for the *exercise* of them, and if he did yet for some years oblige himself to some set times for *some* spiritual imployment, and great punctuality for the observance of the same, it may be of great advantage to him. The generality of ordinary Christians do lay aside such helps much too soon, flinging away their crutches before they are able to go, and whereof I have had no small experience in my past life. I am not ignorant of the inconvenience of the contrary extreme, namely, men's resting in the bare externall performance, in the *opus operatum*, satisfying themselves with the labour of the lip, or the knee, without any exercise of the soul, and so run into gross formality. But yet however a multitude of welmeaning souls suffer more by this of which I am now discoursing, and therefore ought to be cautioned against, and therefore I do accordingly advise him to continue in the observance of set and prescribed forms and times of devotion, till he shall by experience be assured that some other course is more suitable to his spirit, and particular temper of soul; not leaving a good method of spirituall exercises upon every fancy that he hath discovered a better, till he find some real disgust in his soul to the former; nay not alwaies then neither, unlesse he hath a concurrent advice of his spirituall guide. And to these former ends and purposes it will do well that he endeavour to secure a place of retirement, where he may constantly perform his solemn devotions without disturbance. But since he cannot assure himself of this alwaies,



till he be Master of a house and family of his own, he must content himself with such conveniencies as he in his present circumstances can pretend to, and endeavour to supply the want of the former by seeking out a retired place in a garden, or solitary walk in the fields, and there, according to the example of old Isaac\*, dispatch his proposed meditations and prayers, which may be done as acceptably to God, and with as much profit to one's spirit, as in a chamber or closet upon one's knees, and, this granted, no body can want a place if he has leisure for private prayer and devotion. Nay indeed such an exercise of devotion in the fields and open air is so pleasant as well as profitable, that I would advise him to the practice thereof sometimes (when the weather and season will permit) rather than in the most retired corner within doors. The very air, and view of God's creatures which are more immediately the works of His hands, do dispose much for devotion and naturally occasion many very profitable meditations. And this is found so convenient by devout men of a contemplative genius that I need say the lesse in commendation of it. The first sort of devotion which I advise him to (and which every young Christian ought in the first place to busy himself in) is Meditation. I mean the exercise of his understanding upon such subjects as are usually recommended to beginners, till he has gotten some good habit of thinking and a thoughtfull temper, and for the better performance of such exercises I recommend unto him the perusall of *Ars cogitandi*, and some select pieces of Riccius de *Arte meditando*†, but the last with great caution, as also some part of Father Baker's *Sancta Sophia*‡, but with greater wearinesse

\* Gen. xxiv. 63.

† Bartholomæus Riccius, a Jesuit, born at Castelfidardo. He became Provincial of his Order in Sicily. The title of the work mentioned in the text is as follows:—“*Instructio de modo rectè meditandi de rebus Divinis, ex Ital. in Lat. traducta à Jo. Busæo: accessit Fr. Arias exercitium de præsentia Dei. 8º. Mog. 1605.*” He also wrote “*Vita Jesu Christi ex Evangeliorum contextu. Romæ, 1607.*” He died at Rome, Jan. 12th, 1613.

‡ David Baker, a learned English Benedictine, born at Abergavenny in 1575. His father was Judge of the Admiralty and steward to Lord Abergavenny. After a somewhat unsettled youth, during which he exercised the profession of the law, he became a convert to the Romish faith, and eventually took the habit of the Benedictine Order. He was a chief instrument in forming the English Congregation of the Order of St. Benedict. His researches were great into the ecclesiastical history of England, especially with regard to what related to his order. He made great collections for the illustration of English history. These have never been printed, but have furnished excellent materials to others, especially to Reyner and Cressy, who have only had to arrange them, the one for his “*Apostolatus Benedictinorum*,” the other for his “*Church History*.” Nine manuscript volumes in folio by this indefatigable compiler were preserved by the English Benedictine nuns at Cambray, to whom he was confessor. He also composed three folio volumes, containing forty spiritual treatises, from which Cressy extracted the book which he published under the title of

then the former, because some of his writings are very enthusiasticall. Having thus employed himself a reasonable time in the foresaid devotions, he ought to proceed to exercises of a higher nature, such as consist chiefly of acts of the will, and accordingly seek out some forms suitable to his purpose, and if they are ejaculatory, rather than long continued prayers, it will be best: according to the practice of holy David in his Psalter, which is full of such, and all other, kinds of acts of devotion, and which will afford a man better spirituall helps than any or all other bookes in the world. When he is advanced thus farr, and hath in some good measure furnished and composed his head, and mortified and warm'd his heart, he may take a greater liberty in affectionate aspirations towards God (the third sort of prayer or devotion) not confining himself so much as before to any form of words, but suffering the fire kindled in his breast to flame out, as occasion shall require, into some unpremeditated effusions. For in some cases, and on such accounts, (when a man hath gotten a good stock of spirituall materialls in head and heart, for prayer) extemporary prayer may bee allowed some place in private (but never, I think, in publike) provided there bee due care and discretion used that such liberty bee not greatly abused. The best concomitant of this holy duty of prayer, and help to make a progresse therein, is mortification of our corrupt nature; for no one can pray continually (as the Apostle advises) but he that mortifies and dyes dayly, nor can any one mortify and dye daily that doth not pray continually. He that would make a progresse in either of these holy duties, must practice both; they are unseparable, and therefore he that desires to become a great proficient in Prayer (without which any one will be a lamentable Christian and worse Minister) must set heartily about the duties of mortification, and there begin first with his sensuall inclinations and worldly affections, as preparatory to the greater and more difficult mortification of his spirit. And now here before I conclude this generall head of devotion, concerning which I have been hitherto discoursing, let me advise and conjure my nephew to

"*Sancta Sophia*:—or directions for the prayer of contemplation. 2 vols. 8<sup>vo</sup>. Douay, 1657. Extracted from 40 treatises of Father Baker." He likewise wrote two treatises on the Laws of England, which perished in the revolution of 1688, when the Romish Chapels in London were pillaged. His spiritual treatises were attacked as containing the principles of Quietism, and are quoted with approval by Robert Barclay in his "*Apology for Quakerism*," but his doctrine was upheld in a general assembly of the monks of his Order held in 1633. Father Baker died in London in 1641. He was a friend and correspondent of Camden, Cotton, Spelman, Selden, Godwin, &c. For a lengthy notice of him and his works, see *Dodd's Church History*, iil. 115.

consider the indispensable necessity of putting in practice these my exhortations without which I dare pronounce (and I would not willingly prove a true prophet) that he will never become a considerable Church-man; therefore he can by no means slip the present opportunity without frustrating both himself and friends of all their hopes. *Hic labor, hoc opus est*: this is that which ought to be the chief part of his endeavours.

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XLII.—DR. SAMWAIES TO ARCHDEACON GRANVILLE.

HONOURED SIR,

ABOUT a month after the date, your letter came to my hands, with the inclosed Queries. Ever since I have bin full of business, and some times absent from Bedall, so that I have not yet had time so fully to consider your proposalls which I hope shortly to obtaine. In the mean time, having an opportunity to give you notice that your papers arrived here, tho' at the long-run (as we speak) I thought my self obliged to give you my humble thanks for the honour that you have done me in your friendly communications, and to assure you that the continuance of these amicable commerces shall be most acceptable unto me. I am perswaded that your maine designe is what should be the designe of all, both our fathers and brethren; the salvation of your own, and as many souls more, as possibly you cau win to God. This zeal shall not fail (whatsoever the success prove) of a great reward. I pray, sir, be pleased to put me in your Diptychs, that I may shair in your devotion. 'Tis now a debt of charity which you owe me; for in my weak addresses I remember your worthy self. M<sup>r</sup>. Collingwood (who was here this day) told me that he would present these hasty lines to you with his own hand, which is onely the excuse of my silence, till I get a little leisure I say not fully to resolve but to give you my own apprehensions of your demands. M<sup>r</sup>. Collingwood is in hast, and limits me to so short a time that I can onely recommend you and all your pious endeavours to the blessing of God, assuring you that I am, Sir,

your much obliged and humble servant in Christ,

PETER SAMWAIES.

What you direct to me at Bedall comes readily hither, if you order it to be left for me at North Allerton.

For the hon<sup>ble</sup> & Reverend Dr. Denyse  
Grenville, Arch-Deacon of Durham,  
these at his house in y<sup>e</sup> College  
at Durham.

### XLIII.—FRAGMENT OF DIARY.

EASINGTON, Candlemas day, 16<sup>80</sup>. That I did make a proposall in writing to my Parish of Easington concerning the reparations and adorning the Church according to my own mind, and prevailed with the Church wardens and chief of the Parish to comply with my motion, much to my satisfaction, and which I hope will prove much to the honour of God's service.

That I did the same day prevail with a young woman of 19 years old to promise mee to bee baptised, for both which successes, I blesse God. *Non nobis Domine &c.*

Durham, Feb. 11<sup>th</sup>, 16<sup>80</sup>. I sent some boyes to the correction house for playing on Sunday in the Cloysters, which I had pardoned upon their submission, if I had not found they had been guilty of playing at cards upon the Communion Table, which I hope by God's blessing may prove a good piece of service to our Church at Durham.

Durham, Feb. 12, 168<sup>0</sup>. I moved the Dean and Chapter to summon Mr. Fran: Blakiston \* to appear before them, and prevailed with them to consent to his making an acknowledgment in the Cathedrall in time of Divine Service for his notorious and insolent offence in striking Richardson our Porter, and felling of him with his staffe in the very midst of the Quire. And did on the 15<sup>th</sup> to this end and purpose present a form of Pennance to the Dean and Prebends to bee recited after the second lesson at the Letany Desk on some Sunday: the slipping over of which crime would have been a greater offence in the Dean and Prebends than in Mr. Blackston, and which would have been done if God had not stirred mee up personally to have revived the businesse, for successe wherein I blesse God, esteeming it better service to the Church then preaching of twenty sermons. Indeed it should have been carried farther, and hee have been

\* Mr. Francis Blakiston was Vicar of Aycliffe at this time. He had been presented to that benefice by the Dean and Chapter 3rd April, 1679. He probably still retained a Minor-Canonry in the Cathedral.



declared excommunicate, and so continued for a considerable time, and after that have done a more publick and solemn pennance, *linteis vestimentis*, on more Sundaies than one, and if it had been *nudo capite et pedibus*, it had not been so much as the crime deserved. Dean Smith\* and Dr. Brevint did assist mee, for which God reward them, in this honest undertaking. That this pennance was not improved further, proportionable to the crime, was none of my fault.

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XLIV.—MR. RICHARD WEBSTER TO ARCHDEACON GRANVILLE.

Norwich, Feb. 2<sup>d</sup>, 1680.

MR. ARCHDEACON

My lord of Norwich has considered your letter, which I found dated Jan: 22, and the Queries too inclosed in it.

And his lordship finds no great matter of difficulty in them, as to the maine; but you know circumstances do sometimes alter generall rules, in matter of practice: and that there is a great difference between the letter and the equitie of the law or rule. My lord cannot at present wright to you himselfe, but has given me these following directions. And first to your letter.

His lordship does think that so good a practice as a weekly Communion ought by all meanes to be maintain'd in the Cathedral Church, where people can be brought to it, notwithstanding any long and scandalous discontinuance, but as yet has brought Norwich but to once in a moneth; tho' he could wish, as much as any man, that he had encouragement from the number of communicants to do it oftner. Neither does he know of any Churches besides those three you mention that keep themselves strictly to the injunction of the Rubrick in this case.

As to your first Querie, his lordship makes no question at all but it must needs be concluded in the affirmative. And so likewise your second, taken at larg; but at some times, as in some places, and among some persons, the punctuall observance of every little formality may occasion greater mischief than good. To instance in one thing, (for in all no one can, because they are accidentall) it is possible that a Church may be so big,

\* Thomas Smith, S.T.P., one of the Prebendaries, Dean of Carlisle, and afterwards Bishop of that See. He died at Rose Castle, 12th April, 1702, and lies buried in the Cathedral of Carlisle.



or a man's voyce so weak, that if the Communion Service should be read at the Altar, half the people would not understand one word that's said. And in this, or the like case, no doubt but there must be an omission; unless we make voyd the very end of that service. But when the letter of the Rubrick may be observ'd, without any reall prejudice to the people, ther is no question to be made but the Clergie are oblidg'd to it. Your four last queries my lord has allso concluded in the affirmative; provided that in the 4<sup>th</sup> and 5<sup>th</sup> to Prayer and Prayses, you add Thanksgivings.

Sir, my lord gives you his benediction, and wishes you all good success in your comendable undertaking.

I am, Sir, your humble servant,  
RICHARD WEBSTER.

For Mr. Archdeacon of Durham.

To be convey'd to Durham  
by the Post.

Pd. to Lond: 6<sup>d</sup>.

#### XLV.—HEADS OF A VISITATION CHARGE.

Visitation at Easington, April 21<sup>st</sup>, 1681. Mr. Charles Basire \*, Preacher.

ASSURING my selfe not only of the company of my Brethren at the appointed place for dinner, but alsoe of an opportunity of private conference afterwards, (which I doe, &c.) I shall not bee tedious in my present Addresse (the Preacher, I thanke him, having, &c.).

However, give mee leave (according to custome) to make some short discourse to you.

Brethren, 1. That the circumstances of Church and Nation are very sad, nay lamentable, and that our feares are very just and great you need noe monitour.

But that there devolves hence on all cleargymen a high obligacion to extraordinary circumspection, diligence and strictnesse of life.

I am sure too many not only need, but it becomes an indispensable duty in mee your unworthy Visitour to mind you.

2. Our religion, our livehoods, our very lives, wee all know, are sorely struck att; and our persons, nay our very callings, become every day more and more *vile* and *contemptible*, (to which, &c.)

\* Rector of Boldon, from 1675 to 1691.

Soe great an odium, God knowes, lyes now on Churchmen and cheifly on those of the oldest and best stamp, that there are left noe meanes under the sun, for us to redeeme our reputacions, and to regaine some of the quiet and felicity of our forefathers, but the betaking of our selves seasonably and heartily to the sincere practice of their unfeigned zeale and piety.

Let us for the love of God, then, awaken our selves into some serious consideration of these things; and together with the rules of the best of Churches (our owne) set before our eyes, &c., the faith and practice, the holy lives and glorious deaths of our first Reformers, &c., men whoe, &c.

Let us not despair, Brethren, but that wee may, if wee please, arrive to some pitch of their zeale and vertue, &c.

God is the same, His Spirit is the same, and the power of Religion is the same. Wee want nothing but as honest hearts and well meaning soules, to make some of us the same men, quallified to stand in the gap now in this day of distresse and God's wrath to save our Church and Nation.

#### XLVI.—DR. SAMWAIES TO ARCHDEACON GRANVILLE.

REVEREND AND HONOURED SIR,

If you should enter *τὴν ἀμνηστειργίαν αἰτίαν* against me I could scarce know how to acquit myself in the dispute.

Onely this I can say, that I have encountred with some bodily distempers since I wrote to you by Mr. Collinwood, and besides my business here at home, was under an engagement to preach at the last Assizes in York Minster.

That communication which you are pleased to desire is most acceptable unto me, and (*σὺν Θεῷ*) your letters whilst I enjoy my health, shall never lye so long by me unanswered hereafter.

We both (besides the Church) suffered a great loss in the death [of] our dear friend Dr. Basire, *τοῦ μακαρίτου*; who was zealous for the *juge sacrificium* of our Morning and Evening Service, as I well knew; not onely by my discourse with him, but by a letter (a copy whereof he communicated to me) which by way of increpation he sent to his Curate, for his neglect of his office in that behalf.

I look upon it as a huge decay of Christian piety, to place all, or most of our religion in hearing of a sermon, usher'd in with a private prayer, which among some is valued above the Church's publick devotion, and to which many are so passion-

ately addicted that they will not endure to be present at our assemblies till that prayer be begun. But 'tis strange that any who have subscribed their approbation of our Liturgy, as all Graduates in the Universities, I think, have, and all admitted unto the cure of souls, should neglect their dayly performance of so solemn an obligation, for I accompt that direction, (together with the title of the Service Book, "The Order for Morning and Evening Prayer dayly to be said and used throughout the year") *All Priests and Deacons are to say dayly the Morning and Evening Prayer, &c.*, equivalent to an engagement, if the injunction of our superiours hath any authority with us. But [the] argumentation of Bonartius the Jesuite\* (de Institutione Horarum Canonicarum) is forcible in my opinion. He takes it from that place in St. John, (Apocalyp. 8.) *Stetit angelus ante altare, habens thuribulum aureum, &c.*, having said before, *Ecclesie auctoratum ministrum et legatum similem censeo Angelo illi de quo Apoc. 8*, he subjoins, *Quid? si teste Scripturâ multum apud Deum valet oratio justi assidua, et, Deus voluntatem timentium se facit, et deprecationem eorum exaudit; quantum virium habitura est deprecatio Ecclesie Angeli, qui Deo Patri coram Christo ejus offert ardentium tot sanctorum vota et odoriferos sanctarum precum suffitus?* Tho' we conceive that angel to be Christ, and that the particular addresses of every private Christian are by him presented unto God, yet seeing he hath taught us, that he vouchsafeth his especial presence to a congregation of the least number (where two or three are gathered together, &c.), we may well judge that those prayers which in a Church are seldome said without some company, besides the Priest, are presented by Christ unto his Father, as the fat of the sacrifice, and those oblations of Noah, which ascended unto heaven with a savour of rest. If the priest be wicked, the prayers (as from him) are less effectually. *Bring no more vain oblations, incense is an abomination unto me, &c. When ye make many prayers, I will not hear* (Is. i. 13, 15). But it is a lewd parish in which none will take the paynes to come to the Church with the Priest, and bear a shair with him in the publick service; and the prayers that may be unsavoury from his unclean lips may be an odour of a sweet smelling sacrifice from the mouths of others who keep him company.

\* Olivier Boonaerts, or, in its Latinized form, Bonartius, was a learned member of the Society of Jesus. He was born at Ypres, in 1570. The work to which Dr. Samwaies refers, "De institutione, obligatione et religione Horarum Canonicarum," was published at Douay in 1624. This book contained a proposition which was condemned by Pope Alexander VII. He also wrote some Commentaries on Ecclesiastes and the book of Esther, and a work on the agreement between Science and Religion. He died at Ypres, 23rd Oct., 1655.

I finde in the Council of Constance (amongst the errours imputed to Wikeclif) this to be one condemned in the 8 Session, Art. 4, *Si Episcopus vel Sacerdos est in peccato mortali, non ordinat, non conficit, non consecrat, non baptizat.* But I beleve that this imputation was falsely charged upon him, and onely a bearse-skin put on him, to justify the cruelty which they intended to exercise against him. St. Cyprian's mistake in nullifying the Baptisme of Hereticks was so generally disowned in the Church at that time, and long before, that I beleve that Wykecliff could not err in that kinde. St. Augustine often toucheth this poynt; particularly Tract. 5, in cap. i. Joan. *Qui fuerit superbus minister, cum Zabulo computatur: sed non contaminatur donum Christi, quod per illum fluit purum, quod per illum transit liquidum, venit ad fertilem terram: puta quia ipse lapideus est, quia ex aqua fructum ferre non potest: [et] per lapideum canalem transit aqua ad areolas, in canali lapideo nihil generans, sed tamen hortis plurimum fructum affert.* &c. Vide eund. Aug. de Bapt. contra Donatistas. Lib. 5, c. 19, &c., and in his book de Unitate Ecclesiæ, c. 18, he saith, *Cum tantum distaret inter Petrum et Judam, nihil tamen distabat inter Baptismum qui dabatur per Petrum, et qui dabatur per Judam.*

But I conceive there may be some difference betwixt the efficacy of the Sacraments administred by wicked priests, and the publick prayers presented by such persons; for the Sacraments are never, amongst us, celebrated without company, as the Prayers sometimes are, or may be, put up, without any society, especially in a private house or closet; and moreover there are operative words in the institution of the Sacraments, which depend not (I apprehend) so much on the qualifications of the priest, as the success of the prayers doth. Onely (I think) it may be reasonably held, that the constant prayers of the publick Liturgy, should the priest, tho' alone, rehearse them as 'tis enjoyn'd according to the Rubrick in the Church, or be known not to neglect them when he is at home, would be as acceptable to God as Ahab's pretended humiliation, which was effectuell in post-poning that calamity which fell not upon him in his own dayes, but overtook his family afterward: for in that respect tho' men of the Church continue their sins yet they restrain themselves, by their constant officiating according to its prescription, from the neglect and contempt of publick order, which renders sin more provoking of the Divine vengeance and highthens it to that degree of impudence which God usually plagueth with nationall judgments.

Besides I see no reason to doubt, but that a wicked minister presenting his prayers according to the form appoynted, pre-



sents the devotion, not of himself, which can be supposed to be none, but of our nationall at least, if not of the sound members of the Church Universall, I see no reason, I say, but that what the Jesuite Bonartius asserts, may be admitted: *Cum minister nomine Ecclesiæ Christi charissimæ sponsæ oret, nec eam deficere possit, aut vera de divinis promissis fides, aut de ipsius bonitate concepta fiducia, aut sanctitas qua plurimi ejus filii coram Deo pollent, nec etiam reverentia, humilitas, aut perseverantia; satis constat in publicis ejus precibus plurimum momenti inesse ad Dei misericordiam fidei populo conciliandam.* (Bonart. de Institut. Horar. Canonic. c. 10.)

You will find, if you please to consult the book, four fruits of prayer there mentioned by him. 1<sup>st</sup>. The spirituall refec-tion of the minde. 2<sup>ly</sup>. The merit of the increase of grace. 3<sup>ly</sup>. Satisfaction for temporall punishments due to sin. 4<sup>ly</sup>. Procuring of new blessings. The three first (of which the later two we allow not) he makes personall, and restrayns them to the prayers of good men; but the last fruit may be obtained by the priest, however qualifed, except he be excommunicated and cut from the Church, in which case he is *exauctoratus et ab Ecclesiâ præcisus*, as he speaks. The members of the Church, tho' personally absent, have a virtuall presence with every Minister exercising his office in conformity to the rule generally agreed upon, and imposed by the Governours of the Church, and there is no devout Christian (when the diversion and busi-ness of the world hinders his bodily presence at the holy assemblies of God's people) who is not in affection and cordiall desire present with them, proportionably to the measure which he hath attained of the charitable spirit of St. Paul, who told the Colossians, that *tho' he were absent in the flesh, yet he was present with them in the spirit, joying and beholding their order,* &c. (Col. 2. 5.)

I know that the authour of the Comment on the Epistles of St. Paul under St. Ambrose' name, expounds that presence of St. Paul, not onely of his remembrance and thought of them, but also of an extraordinary presence with them, through a speeciall Divine assistance, such as Elisha had, when his spirit saw Gehazi, tho' at a distance, receiving gifts from Naaman, and perhaps such a gift was imparted to that great Apostle, on whom the burden of all the Churches lay. Tho' every Christian may not lay claim to such a privilege, yet all chari-table members of Christ's mysticall Body cannot but be highly concerned for the regular piety and conscientious conversation of the Clergy, and with a shair in their dayly offices, from which sometimes the various occurrences of this troublesome



and tumultuous world forceth them to be absent. But such as are so affected, will, with all care and circumspection, order their affairs so, as to be present personally when they can; their pretensions otherwise of approving the publick service would not be an evidence of their pious zeale, but a conviction of their gross hypocrisy. For I am fully satisfied that as it is the duty of the Clergy to execute their office daily, when conveniently they may, in the Church where they are appoynted to serve: so the people who can be present are obliged to keep them company, that they may both themselves partake of the comfort of the publick devotion, and offer up also their prayers for the benefit of the whole Catholick Church, which upon several accompts must be presumed to be a securer way of supplication to God than the private prayers of a single Christian.

The learned Melancthon is very cautious, and so should we be too, of attributing too much to any ministeriall office, as if our *juge sacrificium* did, *ex opere operato*, (as the language is) merit either the pardon of sin or the procurement of grace and glory. There is but one sacrifice of that value, but as the service of the Jewes in the oblations of beasts did typify the oblation of Christ on the cross, in which he bore our sins in his body upon that tree, so the spirituall oblations of Christians depend solely on the merit of that sacrifice, which is applyed unto all penitent beleivers by the virtue of his intercession. All our services therefore must take strength and vigour from that sacrifice once offered, and the application of it cannot be made (as the Papists pretend) by the massing priest *ex virtute operis operati*; which work they conceive procureth remission of sins both to the priest and to others by his application. But every single person applyes to himself the sacrifice of Christ's death, and that freely, without the intervention of another, by that faith whereby (as the Apostle speaks) he is justified without the deeds of the Law. (Rom. 3. 28.)

There is a difference indeed betwixt prayer and other good works, for as the learned Melancthon well notes (Loc. Commun. de Eucharistic. Sacrificio.) He that prayeth, offereth not to God a work that may pretend to a price and merit for the person's advantage for whom he prayeth, but only requesteth that he may to the benefit of him for whom he prayeth not give any thing unto but receive rather from God. For God hath promised to give both to him that asketh, and to them also for whom the devout petitioner prayeth. *In oratione non opponimus, neque offerimus Deo nostrum aliquod opus ac pretium pro aliis, sed tantum accipere volumus à Deo, et quidem propter Mediatorem Christum, sicut scriptum est, Quicquid petieritis Patrem in nomine*

*meo dabit vobis. Aliud est fide agere cum Deo, non propter nostrum aliquod opus; aliud est Deo opponere alicujus certi operis meritum, et quidem pro aliis.* So that learned and moderate person.

This poynt being thus secured, I see no reason why all Christians should not aspire, as farr as they can, to the devotion of the old Saints who withdrew themselves from the world. And tho' they cannot observe all the hours (day and night) which they did, yet I wish that piety and devotion (ay, and celibacy too) were of such reputation amongst us, that none might under-value, much less reproch, what themselves cannot reach. Indeed as St. Augustine hath well observed (and I look on it as an intimation well becoming so learned and pious a Prelate) could we sincerely love and esteem such as excell us, we should do in them what we cannot do in our selves, by making their graces, in an honest theevery (for when we take all we leave all, as Parisiensis speaketh) our own.

In the mean time I look upon it as a thing very deplorable that the Cathedrals and Parish Churches where the Liturgy is rehearsed twice a day, should have no more company at those prayers than usually they have. Especially when such a method of devotion has bin so anciently received in the Church, that Julian thought to establish his heathenish worship by a perverse imitation of what was used in the quotidian assemblies of Christians in his dayes, as Nicephorus relates, Lib. 10. c. 21. *In idolorum templis fieri curavit subsellia et primarios suggestus: instituit lectiones et doctrinas, &c. præterea sacerdotes et lectores, more nostro, item certas certarum horarum et dierum preces.*

Tho' some, who care not much for our Liturgy, seem to have respect to the authority of Calvine; yet did they consider what he writeth on this argument, they must either condemne him, or their own practice. He well (in my opinion) provides against the neglect of the duty of prayer, as well in private as in publick: *Sic habendum est, quisquis in sacro piorum conventu orare detrectat, nescire quid sit orare seorsum, vel in recessu, vel domi. Rursus, qui solus et privatim orare negligit, quantumvis sedulo frequentet cætus publicos, ventosus tantum preces illic concipere: quia plus hominum opinioni defert, quam arcano Dei judicio. Interea ne contemptui essent communes Ecclesiæ preces, eas splendidis elogiis olim Deus ornavit: præsertim ubi templum vocavit domum orationis. Nam et præcipuam cultus sui partem hâc voce docuit esse precandi officium: atque ut in eo se fideles uno consensu exercerent, instar vexilli erectum illis fuisse Templum.* (Instit. 3. xx. 29.)

St. Hierom (as 'tis notoriously known) mentions 3 houres of the day in his time imploy'd in prayer. 'Tis a greater reproch

to us, if we will not attend our office twice, when 'tis so clearly enjoyned, and that which is remarkable in St. Hierom is, that the custome was handed down to them by their predecessours. *Tria sunt tempora, quibus Deo flectenda sunt genua. 3<sup>am</sup> horam, 6<sup>am</sup> et 9<sup>am</sup>, Ecclesiastica traditio intelligit.* And he intimates the grounds which generally learned men agree on. *Denique 3<sup>a</sup> hora descendit Spiritus Sanctus super Apostolos. 6<sup>a</sup> volens Petrus comedere ad orationem ascendit in caenaculum. 9<sup>a</sup> Petrus et Joannes pergebant ad Templum.* (Hieronym. in Dan. vi. 6.)

I conceive, therefore, that upon irrefragable grounds, what our Church enjoynes should be performed by all the sons of it. The objection to exempt themselves from the want of Weekly Sacraments in Cathedrals (which I heartily wish were removed by the restoring of that holy service as the Liturgy enjoyns) is but to plead the defects of others, which certainly is the worst sort of apologies, to justifie our selves. It may be the Cathedral men may alleage the backwardness of the people, (should there be a Weekly Sacrament) to keep them company, and the paucity of Residentiaries to celebrate without them, but I really desire that the pretension were removed by conforming to the Rubrick, which I think might be done without much difficulty.

But alas, our zeale is too cold, as well in this as other instances, and particularly in not reducing that ancient discipline of the Church in the matter of Penance, which to the horrible crime and reproch of all concerned to retrieve it, (except they employed their best endeavours to that purpose) at the King's return, stands (as appears in the beginning of the Commination) just as it did, before that dreadfull wrath of heaven was poured upon our Church (I doubt not for that as well as other sins) in the miserable abomination of desolation under which we lay so long to the astonishment and grief of all our brethren of the Reformation, but to the contempt and triumph as well of the schismatics at home, as of the tyrannicall Usurper and his partisans, who expect, wish, and machinate our utter destruction and ruine from the 7 hills.

And now, dear Sir, as I did at the beginning of my letter acknowledge the crime of my long silence: so at the close I must confess the fault of my long and tedious answer. I was loth to subjoyn to your judicious and important queries bare affirmations and negations onely, but desired more fully (though I conceive superfluously to your discerning judgment) to discours the mater at large, that I might assigne some grounds (rather for my own than your satisfaction) why I judge of each of them as followeth.

1. To the first, then, I would answer affirmatively.

2. To the 2<sup>nd</sup> so too. Onely I conceive some liberty may be granted in the prayer before the Sermon. 1<sup>st</sup>. Because the Canon that sets down the principall heads seems not to injoyne the words therein contained, and no more; for it expressly saith that men must pray in this forme, or to this effect, as briefly as conveniently they may. A rule admitts neither addition nor subtraction; it can be no longer nor shorter than it is. If liberty be granted to pray according to the purport and importance of a form, the form it self seems not precisely to be commanded. But that this liberty has been strangely abused, to the great prejudice of the Church, is evident enough to all who have known the wilde excursions in their prayers, before their Sermons frequently made by men of the schisme; and therefore if the Canon were more strickt to obviate those mischiefs, and to remove these animosities which have risen from the diverse wayes of praying before the sermon, I think it were not amiss. But till that be done, I conceive that all liberty is not prohibited. Especially, 2<sup>ly</sup>, because I think that many of the fathers (Bishop Andrews, &c.) as well as the sober sons of our Church, would not have broken the Canon, if they had conceived it to be (*totidem verbis*) their precise rule.

3. To the 3<sup>d</sup> I have given you my thoughts afore in this letter.

4. To the 4<sup>th</sup> I answer affirmatively.

5. To the 5<sup>th</sup> negatively. I conceive that the Prayers ought daily to be sayd, privately or (when they may) publickly, by every Minister. For my part, tho' I, being discouraged with the paucity of the auditours, formerly observed onely the Wednesday or the Friday services in Church (never on other dayes omitting it at home) yet now, by the zeale of our Scholemaster (being morning and evening assisted with the company of his scholars) I have the prayers twice a day in the publick Church.

6. To the 6<sup>th</sup> I answer negatively.

7. To the 7<sup>th</sup> affirmatively.

Honoured Sir, if any thing I have written may contribute to your satisfaction, I shall be very glad; and if you have any thing further to propose in which my endeavours may serve you, my best thoughts shall be employed to that purpose. I heard that you have lately visited your Jurisdiction. I hope that you now finde our brethren of the Clergy more cheerfull and ready to comply with your religious desires in their diligent oblation of the *juge sacrificium* than formerly. I am sure the condition of the Church calls upon them for it. And I shall be sorry to hear that the watchmen should be somnolent, when so



great dangers ring in our ears what Christ said, not to his disciples alone, but to all in generall, *Γρηγορεύτε*. And St. Peter would have our watchfulness exercised in this very duty: *Νήψατε εἰς τὰς προσευχάς*. I may say of the Churches of Christ now what St. Chrysostom said to the pious Olympias in one of his epistles to her, long since, "*Αγριος ὁ χείμων ὁ τὰς ἐκκλησίας καταλαβὼν καὶ ζοφώδης, καὶ νύκτα ἀσέληνον πάντα εἰργάσατο*". But what he said to that vertuous lady, let us apply to ourselves: *Κὰν πάντες κατωκέφαλα φέρωνται, τὰ ἡμῶν πληρῶμεν*.

Thus commending yourself and all your pious studies and labours to the good blessing of God with an earnest desire of your mutuall prayers, I rest, Honoured Sir,

your most affectionate brother and humble  
servant in Christ,

PETER SAMWAIES.

Bedall, ye 12<sup>th</sup> of  
May, 1681.

[Indorsed, "Dr. Samwaies pious learned & canonical letter, in answer to some queries sent him concerning our Liturgy. Maj 12<sup>th</sup>, 1681."]

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#### XLVII.—THE SAME TO THE SAME.

Bedall, ye 22 of July 1681.

HONOURED SIR,

I RECEIVED your kind letter whilst I was at York, and am sorry that my pertinacious adversary so unseasonably called me from my house where I might have enjoyed your sweet and most acceptable company for a longer time (I doubt not) than you are pleased to mention. For as your own kindness would have granted me a day or two, so my importunity should have added (would your occasions have permitted) a longer continuance, for I am very covetous of such worthy society. But the turbulent contender has not escaped his punishment for being authour of this unhappy disappointment of our friendly conversation. His witness cross'd his declaration, and so he became ridiculous by non-suiting himself. I heartily wish that the gracious Providence which justified my innocence in the dispute, and the just hand that left him to the inconsistency of his own pleas, may be resented duly by us both, and make me thankfull for my deliverance from an enemy who coveteth victory better than truth, and him cautious and resolute for the future, against those wicked attempts which (through the goodness and mercy of God) have proved unsuccessfull to him

\* Olympiadi diaconissæ S. Joan. Chrysostomi Epist. I.



and victorious to myself in foure tryals. As I doubt not but that I enjoyed the benefit of your good prayers before our tryall, soe I request your eucharisticall congratulations for so great a deliverance, which I know you can do the more feelingly, because your self have bin entangled in the like snares.

There is a learned Doctor of my acquaintance, who hath bin much disquieted by unquiet parishioners. We agreed that twice a week (tho' we are almost at 60 miles distance) we would address our selves to the Throne of Grace in the same language. Our short collect was this:—"LORD, I beseech Thee for thy tender mercies' sake in CHRIST JESUS be graciously pleased to deliver my self and all my brethren of the Clergy, (and particularly my dear brother, Dr. A. S.) from the covetous designes, self seeking practices, violent hands and licentious tongues of all our adversaries, and instruct us how to behave ourselves towards them with all spirituall wisdom and prudence, with all priestly authority and gravity, with all brotherly love and Christian charity; and for CHRIST JESUS' sake infuse into their hearts such a great measure of thy Grace that they may repent them truly of their sins and amend their lives, that their souls may be saved in the great day of the Lord. And vouchsafe to look graciously upon the Church Universall, and particularly upon ourselves and all ours, and be pleased (after our sufferings in this life) to give us (τὸν στέφανον τῆς δόξης τὸν ἀμάρτανον) that crown of glory that never fadeth away. These and all things els that are necessary for our souls or bodies, we humbly beg in the name and mediation of our dear and ever blessed Saviour, to Whom, &c." Our time of meeting (in duty, I mean, tho' not in place) is at twelve of the clock, Wednesdayes and Fridayes. If you please to joyn (when your leisure gives you leave) with us in this duty, it will be a tripartite league, defensive to our selves (I hope) but offensive to none, and much stronger by your auxiliary foree. I crave your pardon for this freedom, tho' I hope it will not be offensive to your candour. My service, I pray, to Mr. Basire, who was with you, and to his brother Mr. Isaac Basire if you pleas. Thus commending you to the good blessing of God and the guidance of His Spirit of Grace, I rest, Sir, yours in all affection and service,

PETER SAMWAIES.

Mr<sup>rs</sup>. D'aroyes present their service to you, being much obliged by your late visit.

For the Reverend & Hon<sup>ble</sup> Dr. Denyse  
Grenvill, Arch-Deacon of Durham,  
these at his house in y<sup>e</sup>  
College at Durham.

## XLVIII.—HEADS OF A VISITATION CHARGE.

Visitacion: Michaelmas, 1681, at St. Helen's Auckland, Chester, and Sedgefield. Preachers Mr. Lancaster, Dr. Bagshaw, and Mr. Moreton\*.

REVEREND AND WORTHY BRETHREN,  
NEITHER the season nor our buisnesse will admit of long discourses, and therefore you must expect from mee at present a shorter one than ordinary.

The cheife businesse that I shall transact in person this day, is, to have some conference with you the Cleargy about catechising; examining a little more throughly the *reasonableness* and *necessity* of performing this important duty as injoynd us: allowing you the liberty of reply, and desiring you to speake your thoughts as freely as I would have you to heare mine.

But tho' I shall not descend to any particular arguments to quicken you in your duty, yet I cannot at soe criticall a time, &c. with any good conscience forget to mind you in generall, of the extraordinary, &c.

The circumstances which the Church of England is in, in respect of the Papist, on one hand, and the separatist, on th' other, are very deplorable. The one with open mouth seems ready to devoure her, the other is noe lesse industrious subtilly to undermine her.

The malice of both, I mesure, is soe inveterate, that nothing but a high measure of integrity in the Cleargy can possibly preserve her.

Shee doth not, nor ever did, (blessed bee God) want great and eminent champions above, at the helme, to maintaine and justify her. But unlesse wee Cleargy here below, &c. doe dispute for her by our lives, as well as they by their pens, shee will bee still sadly exposed to danger.

'Tis only such a high degree of holinesse and vertue (as God hath long called for &c.) that can stop the mouthes, or weaken the hands of our adversaries; and where that is reall and hearty &c. it will discover it selfe in the faithfull and diligent execution of our offices, according to our sacred rule of God's worship, whereunto wee have all given our unfeigned assent &c.

\* Peter Lancaster, A.M., was Rector of Winston from 1672 to 1706. Dr. Bagshaw became Rector of Houghton-le-Spring in 1677. John Morton, S.T.B., held the Rectory of Egglescliffe from 1676 to 1711. He, as well as Dr. Bagshaw, was a Prebendary of Durham.

Wee betaking ourselves (flying for refuge to God's house and altar) with unwearied devotion to those dayly prayers and intercessions, frequent and solemn celebrations of the Blessed Eucharist, diligent and pious instructions of the youth and ignorant, and laborious and prudent applications to the whole as well as the sick, which by that incomparable Book (confirmed by law) are indispensably prescribed us: and that, too, without addition, diminution or variation. Worthy the consideration of all those who presume to take any unjustifiable liberty in withholding any due from God and His Church, I meane any prescribed service from God's Temple or his Table, which, by the way, Brethren, (give mee leave to tell you) wee must have very cunning distinctions to separate from sacriledge. And such sacriledge (I will boldly affirme) as is much more hainous in the sight of God than when any layman defrauds us of any small portion of tithes or an Easter Reckoning. Finis.

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XLIX.—ARCHDEACON GRANVILLE TO DR. SAMWAIES.

Easington, near Durham,  
18 Junij, 1681.

REVEREND AND WORTHY SIR,

YOUR large letter concerning those points about which I desired some resolution from you, has given me extraordinary satisfaction. I returne you my hearty and unfeigned thanks, beseeching you to continue to mee the favour of such a correspondence whensoever I shall need and desire it. I shall not give you the trouble of many lines at present, because I am sometime next week to undertake a journey towards Warrikshire, and hope that I shall have the happinesse, either in my going or returne, to see you at Bedell; where wee shall have an opportunity of some personall conference about this matter. I did last year visit halfe my Jurisdiction *Ecclesiasticum*; and I have this spring finished the remaining Churches. My endeavours I know are very poor and weake; but however this good work has proved much to my comfort and satisfaction. I can say now that I have twice, since I have been Archdeacon, (besides my ordinary Visitations every year) thus visited all my Churches. Beseeching you to joine with mee in prayer to God that hee will graciously accept of my poor endeavours to serve him, I rest, Reverend Sir,

Your most humble servant,

D. G[RANVILLE.]

P.S. I rejoyce very much to hear that you have thought fit to

have daily prayers in your Church. God grant that I and all my brethren may live soe as to keep up our interest in them.

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L.—DR. COMBER TO ARCHDEACON GRANVILLE.

Octob: 15<sup>th</sup>, 1681.

SIR,

HAVING now seriously perused Dr. Bury's book \*, and well considered your question about weekly Sacraments, I shall give you my thoughts both of the question and the booke also.

And first, the Rubrick is plain, that in Cathedrall and Collegiate Churches where (though the Laity should not come) there are Priests and Deacons enow to prevent solitary communion—"they shall all receive the Communion with the Priest every Sunday at least, except they" (that is some one or two of them) "have a reasonable cause to the contrary." This Rubrick supposes a Priest in those Churches weekly celebrating, and expressly enjoyns all priests and deacons of the Body not hindred by a just cause to joyn with him. And since all Priests and Deacons have declared their unfeigned assent and consent to this very Rubric, they ought to contrive ways to obey, not excuses to evade it. Every Priest ought to live so well as to be always ready to give the Sacrament on short warning to the sick, and therefore is supposed may be soon prepared, and those who are more exempt from secular affairs, as those in Colledges, &c. are supposed still more ready; and surely Weekly Communion would fit them better for all such emergent occasions, and, if don with care, secure and encrease their virtue and devotion. And if it be objected few of the Laity will come so often, it may be replied a large company is more splendid and comfortable, but not necessary,

\* "The Constant Communicant, &c. Oxon. 1681. 1683. 8<sup>vo</sup>." Dr. Bury was a native of Devon. After the Restoration he was made Prebendary of Exeter, and became Rector of Exeter College, Oxford, in 1665. Besides the work just mentioned, he wrote several sermons, also "The Naked Gospel, discovering (1) what was the Gospel which our Lord and His Apostles preached: (2) what additions and alterations later ages have made of it: (3) what advantages and damages have thereupon ensued. Part the first, of Faith. London. 1690." This book was condemned at Oxford by Convocation, as being heretical, and publicly burnt in the Schools' Quadrangle, and the writer expelled from his Headship by Jonathan Trelawny, Bishop of Exeter, the Visitor of the College. Dr. Bury wrote several pamphlets in defence of himself and his book. He wrote also "The Doctrine of the Holy Trinity placed in its due light, by an answer to a late book entitled Animadversions upon Dr. Sherlock's Book, &c. London. 1694. 4<sup>o</sup>," also "The doctrine of the Incarnation of our Lord asserted and explaiued."—Wood's Athenæ Oxon.



nor more beneficiall to those who do duly receive, since they receive grace in proportion not to the number of communicants, but their own dispositions, and our Lord hath promised his presence if there be but two or three. Yet if the people were rightly instructed and moved by rationall and affectionate sermons to frequency, as well as encouraged by the example of the eminent Clergy, it is likely in time they might be brought to come much oftner then they do. For some of the Laity (particularly the Duchess of Monmouth) do receive weekly, when they can have the opportunity already. And if we consider how terribly this Sacrament was represented, and how generally it was layd aside in the late times, we might wonder how Monthly Communions should be so well attended on by the people as they are, and this was as large a step as could in prudence be expected for the first twenty years. But now this point is gained, we should endeavour to go a little further, since the Church requires it, and if the more eminent Clergy's zeal do but answer their power, 'tis not impossible to see Weekly Communions as full in a few years as monthly are now, for first they may oblige all that have dependencys on the Church and on themselves in their familys to come (at least by turns) every other Sunday, and these, with those whose voluntary devotion will bring them, will keep the Sacrament from contempt; and there is good reason to beleeeve that in a short time those who now come monthly would come weekly, and they who now come 3 times in a year would come monthly: and so this Ordinance be rescued from that great neglect which it so generally suffers by. Our Church hath a service fitted for Weekly Sacraments, and expects in Cathedrals those who have more leisure and larger portions of her revennue should shew more zeal for the honour of her Lord, and since they are placed in populous towns where there are many who have much spare time for devotion, the example would most likely take effect there, and bring, if not many, yet some of the best every week, and even for their sakes it were worth the while to try: especially since no man will deny but this frequency of receiving is an excellent means to mortify all evill, and to quicken all graces in us, if we do it with that care we ought, and by often receiving the pains in preparing will be lesse and the duty more easy and more beneficiall. Yet after all this, your duty is only to propose this, and since you are but one of the body, if you cannot prevail with the major part, you are not to break the peace of the Society, but acquiesce in having made an honest and pious proposall, and put it as far as your circumstances did permit.

Having thus considered the duty as our Church commands



it, let me next tell you that I do not think this command of Weekly Communions to be any more than a command of the Church, for I cannot find that Christ or his Apostles left any certain rule for frequency. *Do this*,—shews we must not wholly omit it: *in remembrance of Me*,—lays an obligation upon our gratitude and affection to do it often, and if we love Jesus truly there will need no law to compel us to frequency. *Amici ad amicorum cenam etiam non vocati veniunt*, is a proverb in Suidas. *As oft as ye do it*,—strongly implies that Christ expects frequency, and if our duty answer our engagements we shall outgo all the law enjoyns us. But I cannot be of Dr. B[ury's] mind that these words amount to a command to bind all Churches to celebrate weekly as well as Corinth, for St. Paul doth not so much as command the Corinthians to have Communion weekly, only whereas they had a feast every Sunday night, and after it did break bread and take the Cup of Blessing, the Apostle tells them this was the very rite whence Christ took the pattern of his Institution, and charged them to do it worthily as oft as they did it, that is, every Sunday. But it doth not follow that this is a command to other Churches, (where there never were such weekly feasts, nor such custom of breaking bread and having a grace-cup in their assemblies) to have Weekly Communion. And if it were an expresse command the Primitive Christians did strangely transgresse it in divers places, which is not probable. If the first Bishops had known of any Apostolicall standing rule for frequency in Communion, it is not likely they would have varied from it. But there was very early variety in this point. For not only the Roman and Alexandrian Church had Daily Communion in Socrates' time, (Hist: l. 5. cap: 21.) but Carthage had so 150 years before. *Eucharistiam quotidie in cibum salutis accepimus*, saith S. Cyprian, (Lib. de Orat. Dom.) So they had in Spain daily Sacraments in S. Hierom's time: (Ad Lucin: Ep: 28. Tom. 1. 247.) And it is observable that S. Hierom calls this custom "an Ecclesiasticall tradition, which may be observed, so we seek not to overthrow all contrary customs." (Id. ibid.) In S. Ambrose his time there were daily communions at Milan: (Lib. 5. De Sacram: cap: 4.) yet he there tels us they then receiv'd but once a year in the East: and S. Chrysostom saith the people there seldome came oftner. (Chrysost. in Hebr: Hom: 17. Tom. 4: p. 523.) Yet he reprooves them for it, and implies that if they came only at Easter,—“it was to no purpose to have a daily sacrifice, and the Priest went to the Altar in vain if none of the people came to receive:” (Chrys: in Ephes: Hom: 3. Tom: 3. p. 778.) which seems to hint as if the Priests then

still celebrated daily. And so did [they] at Hippo in S. Augustine's time: (Aug. Ep. 26.) yet he notes there was great variety,—*alii quotidie communicant corpori et sanguini Domini, alii certis diebus accipiunt, alibi nullus dies intermittitur quo non offeratur, alibi Sabbatho tantum et Dominico* (Aug. ad Januar., Ep. 118), which variety shews that of old the Church did not think there was any Apostolicall rule, but every Church was to follow its own customes, and give laws to its own members for frequency. I confesse Justin Martyr and Socrates are very cleer that in many places there was a solemn Sacrament on Sunday for the people to communicate who lived far off, or were busy on the week days, and then all the faithfull present (not under censure) were commanded to receive, and punished if they went out of the Church. (Can. Apostol: ij.) but, as Zonarus upon that very Canon notes, the Church was forced after a while to abate of that rigour, and the Canons of Sardis, of Constantinople and Antioch, did not censure the Laity unlesse they forbore three Sundays together, which shews they thought the Weekly Communion only of Ecclesiasticall institution. Indeed more was expected from the Priests, who were never to go out of the Church when the Communion was administred, (which was every day in most places, as we shewed before) but must stay and receive or be suspended. (Can: Apostol: ij. Capituli Carol: M: l. i. cap: 6.) But this daily Communion of the Priests was only in Cathedrall Churches, where for the first five or six centuryes the Bishop and the most eminent of his Priests and Deacons lived together in manner of a Colledge, and therefore in those days, there could be none of those mock communions so frequently now in use in the Church of Rome, who, while shee pretends to imitate the Daily Communion of the ancients, contradicts the very nature of the Sacrament it selfe, by the Priest's communicating alone, which is as absurd as a feast with one guest. And again this shews us that since the country clergy are now settled at distance from their Bishop among only lay-men, our Church did prudently give them more liberty: but where there are Colledges of Priests and Deacons still, there can be no danger of a solitary Communion. There, therefore, shee expects Weekly Communions at least, and we ought to be so far from thinking this to be severe in our Church to require it so often, that we must own it an indulgence, since shee makes that to be the measure of the highest of her priests now, viz. once a week, which in the primitive times was the measure for the lowest of her people. But I shall cease, and not presume to touch my betters, only with all due submission I render these my thoughts to the

censure of such as are both learned and pious, who desire to enquire after this question.

And I return to your friend's book, who is doubtlesse a man of great parts, and writes very sententiously, being stored with choice reasonings and choice observations: yet I am soe unhappy as not to relish his stile, which abounds so with the phrases of the Schools, and is soe academically accoutred that it will inform no ordinary readers, and is intricate even to those of more capacity. But this had been tolerable enough, if there had not been too great a want of that humility which is the great ornament of discourses as well as men. Hee tells us, "hee hath given soe regular and exact" account of S. Paul's words as hee is sure no man ever did, and hee may boldly (hee saith) believe no "man ever will match it with the like:" (Part 5. chap. 4. p. 248.) with many more such periods. And this humour puts him upon despising all that have writ before him on this subject, and boldly censures the antient fathers for pressing more reverence to the Sacrament than suits with his hypothesis, and withall hee sais if the Apostle bee not interpreted by his key (hee tells us) his discourse is impertinent, and no way argumentative. Hee talks alsoe of the "imperitency of schemes and directions of self-examination" in order to this Sacrament. (part 5. chap. 2. pag. 248.) And indeed hee seems to mee manifestly to deprese the value of the Sacrament, and to despise those pious exercises which good men think very necessary to preceede it, and would have even ill men to come, tho' our Church expressly saith, "*Repent or else come not.*" (Warn[ing] before Commun.) Hee fancies unworthy receiving onely "dishonoureth Christ in his Humanity:" (Part 3. chap. 2. pag. 167.) and scornfully speaks of setting his "servitor to collect sentences of the Fathers;" (Part 2. chap. 6. pag. 131.) tho' indeed hee might bee very well imployed in collecting them himself, since it is manifest hee is more than once or twice mistaken in matters of antiquity, as I could shew if need were. And finally the notion of bread broken after the Feast, and of the grace-cup, are old notions made publick long since, and all that is new here is a new sort of applying them to some words of 1 Cor: xi, which had been more worthy of other men's praise if the authour had not soe often put on his own crown. Upon the whole matter, I doubt the book will convince but few, which is great pittie, since the subject is good, the design pious, the authour a man of great wit. Thus have I given you my sense, but I do oblige you to keep this last part of my letter to yourself, and do not discover it to any, for I will not quarrell with this authour, or any for him, and tho' I

dislike many things in the management, I like the design, and in confidence of your secrecy and friendship, have opened my heart to you, to give you the greatest assurances that I am, Sir,  
yours, most affectionately,

THO. COMBER.

If I knew how, I would return you the Dr<sup>s</sup>. book, if you have not got some more of them. Wee expect to see Mr. Jo. Basire here shortly according to his promise.

To the Reverend & his worthy  
friend Dennis Greenvil, D.D.

Archdeacon of Durham :  
these present at Durham.

LI.—AN HUMBLE ADDRESS TO Mr. DEANE AND THE CHAPTER  
OF DURHAM NOV. 20, 1681.

THE proposall which I humbly tendred last year to Rev. Mr. Deane of Durham and my worthy Brethren, concerning the Weekly Celebration of the Blessed Eucharist in Cathedralls, and the reasons which I then offered, being not in all respects satisfactory to Mr. Deane and certain of the Chapter, I did so far suspect the prudential part of my undertaking (finding not onely my Superiour, but some wise and learned men of the Body, of another mind) as to desist from pressing the point, till I had consulted some great and eminent Divines, and such who were the most competent judges in this case, and have the reputation of great Churchmen\*. But now having better studied the point, and being throughly convinced of the expediency of such a practice, as well as the indispensable obligacion of the Church, I am encouraged to renew my former motion and address, beseeching them with all humility and earnestness, for God and the Church of England's sake (which doth in an extraordinary manner need such helps and sacrifices at our altar) throughly to examine the reasonableness of my honest proposall, grounded upon a clear law of our Common Prayer-Book, and the practice of some Cathedralls and other places more excusable than the Church of Durham : and that if they cannot be convinced by such reasons as I shall produce in writing, strengthened by the opinion and authority of learned men (above all our contempts) that they would be pleased to condescend so far in brotherly kindness and charity, as to take

\* Bishops of Ely, Oxford, Norwich. Dr<sup>s</sup>. Allestry, Samwayes, Bury, Comber. Mr. Oley. *Note in marg.*



the pains with their pen (I mean such as are not satisfied) to convince me of any ill consequences that can ensue their compliance with my motion, which I have long consulted betwixt God and mine own soul; and do now in his name and fear, and with great integrity of heart, tender a second time to their consideration. This is a business of great moment, and so judged by some of the greatest champions of our Church, and well deserves surely so much pains as a deliberate discussion, by writing, rather than by the tongue; to which talent I shall not pretend, knowing mine to be so ill hung that I dare not venture in a debate a matter of so great moment on its management. To the pressing of this point I am invited, not onely by the letters of some Bishops and considerable Divines (which I have liberty to produce) and some expressions in the works of M<sup>r</sup>. Thorndike, but by the treatises of two learned and good men, D<sup>r</sup>. Bury and D<sup>r</sup>. Sherlock, who press the necessity of Weekly Communions much further than I do, which by happy providence have been published this last year as a season encouragement to my honest zeal, and present undertaking; about which I have busied both my head and heart for the space of sixteen years, being not able to satisfy my conscience till I have perfectly delivered my soul, (which I have not yet done) towards the reformation of this irregularity in our Cathedrall (more exemplary than any other in England in point of hospitality and conformity) in having a *Priest daily officiating at our Residence table*, and yet *none weekly at God's Altar*; and using great zeal for a whole year's festivity in our own houses, and not affording so much as the Lord's Supper, on the Lord's Day, in God's: thereby failing (as high as our reputacion is for conformity) in a main and substantial Rubrick of our Book; the observation whereof would be of great importance to my Jurisdiction, not onely for the reasons mention'd in my last year's paper, but because it would be an excellent president and encouragement for many considerable places to come up to Monthly Celebrations of the Communion; which surely is desirable in all great and populous towns, and which I know I could effect, if the Cathedrall came up to its rules of having weekly ones.

DENIS GRENVILLE.



LII.—COPY OF A LETTER INTENDED TO HAVE BEEN SENT BY  
DR. BREVINT TO THE DEAN AND CHAPTER OF DURHAM.

REVEREND MR. DEAN AND THE PREBENDARIES OF DURHAM, BEING indisposed and unfit to come abroad, I am forced to addresse my self to you by letter. I have communicated to your self and my bretheren, *severally*, that I had a design to propound something to the Dean and Chapter *joyntly* relating to the service and worship of God. When we parted Saturday night, some of the Prebends were talking of doing something, at next meeting, about the regulation of our Residences, and reforming the abuses of *our own tables*, which gives me a fit occasion of reviving my proposall and recommending first unto your care the *regulating of God's*, which you will find to be the chief design of my addresse, and which (to discharge my conscience, which I could not otherwise satisfie) I have now laid at the feet of you, Reverend Mr. Dean and my worthy Bretheren. You are persons of great wisdom and piety, and will, I assure myself, be more forward than I to promote so good a work; the point being most clear and undeniable, that it is required by the Church. No man I confesse is so particularly required as my self (who have a Jurisdiction that suffers much by the precedent mentioned in my proposall) to move the thing and prosecute it (as my mind tells me after much deliberation that I am bound to do) so farr as shall be consistent with my duty to my ever honoured superiour, Mr. Dean, and that respect which I ow to my Reverend Bretheren. You may take what further time you please for the further and through consideration of the same, before the separation of the Chapter, only I think it my duty to propound it at present, that it may be thoroughly discourst before the new year, which is now approaching, and will be a proper time (if my proposall be complied with) for the beginning such an alteration in our Service, which cannot be to our dishonour, since it will be evidently for the better, and which is desired by severall good people in the City. Recommending my honest intentions to God's blessing and your serious and pious consideration, I subscribe myself with all respect, Reverend Mr. Dean and the Chapter,

your humble and most obedient servant,  
[DAN. BREVINT.]

LIII.—EASINGTON, MAY 3, 1682. OF ADORATION OR BOWING,  
&c., AT OUR ENTRANCE INTO A QUIRE OR CHANCELL, &c.

THE Church of England in her establishment both as to her Articles, Canons, and Liturgy, is, without all doubt, the most unexceptionable of all Christian Churches. There is no Church so happily reformed and reduced so nigh the primitive state of the most pure and flourishing times, when the Church of Christ was in the most happy and desirable condition, I meane the time of Constantine, or thereabouts. So wise and holy is our Church in all her composures, that I know of no more expeditious course (next under God and the immediate study of the Holy Scriptures) to become a great and a good man, than the hearty and intense study of her admirable and pious rules, not only of doctrine and discipline, but of worshipp and order, I meane our incomparable Common Prayer Book. Of which I am so hearty a lover and an approver, that I dare say, (and proclaime to all the world that I think) with good Bishopp Cranmer, that there has not been, since the times of the Apostles, a composure more wise and godly and lesse liable to cavill or censure. And whereto whosoever is a true and right conformist, inwardly as well as outwardly, and labours daily to bring his soule into a letter and frame to say his Holy Office, with more and more understanding, reverence, and devotion, (to assist at which, if not to say, is, without a lawfull impediment, I conceive, the duty of every Christian) takes the most effectuall and thriving course for his soule to grow and advance on in grace and vertue. Hee therefore that cannot conforme to all things enjoined by our Liturgy is very unreasonable or greatly misinformed. And I am of opinion, with a great man whom I have heard quoted, that if any Liturgy, among all Christian Liturgies, deserves to bee pitch'd on for the universall one, it is that of the Church of England. I declare this to bee my judgment concerning the Church whereof I am a member and unworthy Minister, and in this beleife, I dare dye, but I am not so great a bigot in my religion as to think that there cannot be so much as a ceremony bee added to, or diminished from, our way of worshipp (in a lawfull convocation) without justly exposing ourselves to a censure of favouring will-worship and Popery on one side, or faction or puritanism on the other. Where, justly to retrench any thing, or to cut off soe much as a ceremony (and to give a rationall and satisfactory account of the same) would puzzle I am sure the greatest and wisest of our modern reformers of the Church of England. Wee are unexpressibly happy, if wee knew

our own felicity, upon that account, and cannot without great guilt, complaine either of impositions or desire a reformation. But to make some few additions in matters of lesser moment, tending to the greater solemnity of God's worship as well as on some points of discipline, would bee so far from a sin that I conceive it hugely desirable. This was well considered and understood by our Gracious martyr'd Sovereigne and great martyr'd Patriarch, both of ever blessed memory, who sealed our religion with their blood; otherwise the one had not been so zealous and carefull (with the advice of the convocation) of composing, and the other so pious and religious in approving those excellent and wise Canons and Constitutions of 1640, I mean K[ing] Charles's Canons, or Bishopp Laud's Canons, as some tearme them, which title will never derogate from them among the true and legitimate issue of the Church of England. Whether those excellent rules had such a formall confirmation as might agree to the notion of some of our capricious common lawyers of this age (who would fain bring all religion into the Parliament House or Westminster Hall) I do not understand. But this is sufficiently plain and notorious that they have past the test of both Houses of Convocation and had the full approbation and consent of King Charles the First; whether in such a formall and legall way, according to some men's idea of legality, there may bee some question. But that they ought to bee received, for the sake of those two great masters of wisdom and devotion, with high esteem and veneration, is without all question. Hee that could not have exactly and heartily conformed to them, had they, without all kind of exception, past the Broad Seale (which was the deplorable infelicity of the Church of England that they did not) and been generally put in practice, I dare pronounce him a mongrell, or at least a dow-baked parson, and no right bred son of the Church of England. And hee that cannot practice them (tho' they have had an unhappy fate) with prudence and moderation, according to the example of our Cathedralls, Collegiate Churches and Colledges, as far as the circumstances of the age, and the place where hee lives, will beare, is (I dare allso censure such a one) in my judgment little better. This I am sure of that hee must bee an intolerable opiniatour and conceited son of the Church, that dares contemne and censure by his non-compliance what has been all along practiced by the best and greatest fathers and lights of our Church; which may deservedly bee esteemed the Mother Church of Reformed Christendome. And I think it my great unhappinesse that I have any such in my Jurisdiction. But that any should dare boldly

to dispute against them, to the dishonour of our Moses and Aaron, our King and Archbishopp, who stood in the gap and sacrificed their lives for us and them is insufferably pragmatical. Such an exaltation of any private person's judgment above such great oracles, who deserve to bee canonized in our Calendar, is beyond all the bounds of modesty and good manners. And if I should heare any more any Clergyman (as I have sometimes done) within my verge, publickly doe it, I would make bold publickly to censure him. Among which Canons the seventh, concerning Rites and Ceremonies, and due respect to God's House and Table, doth in this prophane and irregular age, particularly deserve men's consideration. It is lamentable to behold with what rude boldnesse men usually enter God's House and approach unto His Altar. And such grosse contempt of the place of God's Service, without all dispute, tends to the contempt of God's worshipp itself. And meane and low thoughts of God's worshipp do render all publick performance, both service and sermon, less effectual and edifying. It concerns therefore God's priests and ministers to labour both by their practice and discourses to restore to God's House its due honour, or at least to prevent their peoples sliding back into grosser rudenesse and profaneness. The acquainting people with the utmost reverence which the Church designs, and particularly in the late mentioned Canon, may contribute to the same. Cathedrals, Collegiate Churches, and the well governed Colledges in the Universities do owne this Canon, (wee find by their practice) and make it their rule. And it is to bee wished that so pious a practice, as that recommended unto us therein, namely doing lowly reverence in bowing the head at our entrance in to the most solemn place of God's worshipp, that is, into the Quire or Chancell, did obtaine in all Parochial Churches and Chappells, or at least the Ministers did practise itt, as far as the circumstances of the age, place or people would beare; wherein every Minister would do well to consult his Ordinary, governing himself in this particular by his Ecclesiasticall Superiour's godly judgment, rather than his own, according to the promise of every Priest in the last interrogatory of the Ordination Office. And it concerns all Ordinaries to take care that they make wise and pious determinations in such cases, not encouraging the Clergy to loose more ground in this point of externall reverence (they having already, to the great detriment of piety, lost too much) than they have done, nor pressing the observation of a ceremony (especially in these ticklish times) farther than is cleare and plaine the interest and meaning of the Church in her indisputable and received lawes, especially



those that have been examined and reviewed since the Restauration, which are of the most undeniable obligation, by reason there can bee no pretence to neglect them upon the account of desuetude, which is often in the mouth of those that are willing to evade them. And if the Ordinary, or Parish Priest, leane to any extreme, surely it is most pardonable in this prophane age if it bee to that of too much reverence. For there is a necessity sometimes, and in some matters, to make the stick right, according to a vulgar proverb, to bow it the other way; which may bee done without breaking it, as some fancy Bishopp Laud did, but I am not of that mind, by his great zeale for external decency and order. The stick, God knowes, was very sadly broken, but it was (as is now notorious) by the impatience and stubbornesse of an unreasonable, seditious and rebellious people, rather than by the laudable zeale and orderly government of that wise and godly Prelate. I am not of opinion, I confesse, that a Parochial Church and Congregation will beare all that externall order and reverence which is commendable and fitt to bee practised in a Cathedral, Collegiate Church, or Colledge in the University, where there are not only alwaies a Body of Clergy, but the people generally more knowing and refined, and such from whom more may justly bee expected, they being not so apt to bee scandalized as the vulgar. It is as reasonable to expect that the solemnity of God's worshipping may bee greater in some Churches than it is in others, as it is, that all Churches should not bee alike august as to the fabrick and building. In the capitall City of a Country or Diocesse, and the See of a Bishopp or an Archbishopp, where the peoples' houses are more than ordinary stately and sumptuous, it is decent to be, and just to expect, that God's House bee so too. In meaner townes and villages, where the buildings are meaner, the people poorer, lesse beautifull places of worshipping may bee allowed of, provided the Church bee, as it allwaies ought to bee, the best house in the Parish. Thus according to the riches of the building and greatnesse of the revenue, belonging thereto, for the support of it and God's service, the worship of God ought to bee more or lesse solemn. As it is most easy to have it in such manner performed in those places, so it is most congruous that it should bee so. Kings here upon earth do not appeare at all times and in all places with equal state and grandeur, neither do men at all times pay them the same low respect and reverence, tho' it bee alwaies due from a subject to his Prince. Just so, tho' the utmost respect of soule and body that can bee paid by creatures to their Creatour bee allwaies due unto God, the supreme Monarch of the Universe, yet Ille



doth not expect that it should bee at all times, and in all places equally paid. By which it appears, methinks, that Parochial Service should be less pompous than Cathedrall; and lesse bodily reverence may there bee expected from Priest and People: provided that all those decent gestures and postures are observed which are expresly enjoyned by the Common Prayer Booke, and which are equally obligatory to Parish Churches and Cathedralls. Such ceremonies, tho' in themselves very decent and edifying, that have no foundation but on the practice of the Church, or onely on such laws which will not beare the test of a legal examination in a Court of Judicature, cannot be imposed by a Priest on his people, with any great zeale and authority, or indeed practised by himself in this unruly age without great prudence and moderation. If wee can all come up now to the strict observation of our Common Prayer Book, (which certainly is indispensably incumbent on all Conformists, Laick or Ecclesiastick) it will bee happy, and is the chief matter that wee ought with our utmost zeale to contend for. In the observation of the Canons, I confesse, there may bee a greater latitude granted, and greater liberty given to prudence; they having not lately been examined and reviewed, and fitted to the circumstances of the present age, as certainly they ought to have been, rather than our Common Prayer Book. But great care ought to bee had, that such liberty bee not abused; and that liberty, which is onely allowed to the prudent and discreet, may not bee chiefly taken by those of a contrary character, who usually in all places and ages are far the greatest number, and fancy themselves the most discreet and prudent. It concerns all, therefore, to consult their superiours, before they take the liberty to dispense with the letter of any law of the Church, tho' never so much pass'd, as they fancy, into disuse. If there bee any sin or fault in dispensing with laws or rules, it is fit to leave it at the door of our guides, who ought to judge better than wee can how far wee may goe in such extraordinary cases; and I would have inferiour Clergy submit their judgments to the judgment of their superiours in such matters, tho' contrary to their own. The consequences, even when the Ecclesiasticall superiour should erre, which hee may often doe, being a fallible man, will bee more tolerable than when a private minister acts upon his own head or braine, which is of all methods the most contrary to God's and His Church's.

## LIV.—ARCHDEACON GRANVILLE TO MR. PROUD\*.

Durham, June 8, 1682.

MR. PROUD,

MR. WOOD has acquainted mee that you are very desirous speedily to see your son at home. It is a very buisy time, both with me and Mr. John Basire, and we cannot yet very conveniently spare him; but if you persist in your expectation of him to come over, I shall give him leave, for I am willing that children pay all dutifull respect unto their parents. But I would know whether it bee for any time that you desire his company, if soe, it will bee very inconvenient both for mee and Mr. John Basire; for about midsummer wee are taking a journey into the south, and cannot dispense with his attendance, neither of us; for you must understand, ever since I employed Mr. Basire, as my agent and manager of my revenue, that your son John has been more my servant than his, and that if hee continues to behave himself soe as to gaine his master's good report and commendation, I intend to take him wholly into my own imployment, and bee very kind unto him. I am the more encouraged so to doe because hee was first of Dr. Battersby's recommendation, for whom I have a great respect. Since hee has been under my roof, which is more than a year, I have made it my chief buisnesse to instruct him in Christian knowledge, and to fix him in good principles, that hee may become a serious and sober man, which is the best preparation for his future prosperity here in this world. And I hope my indeavours have not been altogether fruitlesse, for hee has, as yet, demeaned himself very civilly, and deserves a good report. I have not only taken care of his soule, but also employed him in some such buisnesses, as have been for his improvement, and which will make him a more usefull person for the time to come, and wherein hee has given mee such satisfaction that I have it in my eye to bestowe on him some imployment in my Ecclesiasticall Court and give him the liberty of continuing, however, my domestick, having his diet and some other conveniences with mee, as will make the office more beneficial to him than otherwise it might bee. For my employments are of

\* Father of Dean Granville's attached and faithful servant John Proud. To the care of the latter we owe the preservation of such of the Dean's Papers as are yet remaining.

such a nature that they will not only keep him out of temptations to vice, and prove a very good way of education for a young man, but afford him many other occasionall advantages in point of money, which are like to increase too, for the future. I suppose hee has braines enough to understand it, and is able to satisfye you and his mother that hee is in a very hopefull way, and it will not bee easy, I suppose, for you or any of his friends to find out a better place for him. If you, upon consideration, should judge otherwise, hee is your son, and you may freely dispose of him when and how you please. But you ought to bee very well advised, before you take him home to you for good and all. For so settled a course of life, in the way of religion and honest buisnesse, is not every day to be found, especially for a young man that makes more hast than good speed to part from his kind benefactors, which those that take the pains to train him up in his youth, ought to bee esteemed. Such deportment carryes with it some appearance of ingratitude and pride, which I have not yet discovered in his nature. I have so much kindnesse for the young man, and for you, though a stranger to you, upon report, that I speake my minde very freely unto you. I have known severall hopefull young men lost by sudden changes from, or leaving their first imployments too inconsiderately. Mr. Jo. Basire has been, I judge, a kind master unto him, and if hee had lived two or three yeares more in his services, upon the same tearms, before hee had put him in so advantageous a way as my imployment may bee, it had been very well worth his pains. This is my sense concerning him. I have ordered him to write to you likewise, to send you his owne. Praying to God that hee may be as wisely disposed of for his good and advantage for the future as hee has been hitherto, (the fruit whereof is very visible) I rest,

your very loving and reall friend,

DENIS GRENVILLE.

Your son is at present ingaged in the making up of some considerable accounts, and can by no means bee dispensed withall, before that bee over, therefore if you think it necessary for him to come to you, you must have patience, till hee has honestly done his duty in this particular.

Since the writing of this letter I have discoursed with Mr. Battersby and Mr. Wood concerning your son, and I judg it expedient that you should rather come over here speedily, (which I desire you would doe) rather than hee goe over to you, having much buisnesse upon his hands, which will bee the most effectuall course to make a right judgment which is the

best way to dispose of your son. And I being a stranger to you, I would bee glad to see, and discourse with you in person concerning this affair.

For Mr. John Proud at  
Ridding, neare  
Muggleswick, These.

(Indorsed, "Mr. Archdeacon Lre to my Father.")

LV.—AN INJUNCTION ISSUED BY ARCHDEACON GRANVILLE TO  
THE MINISTER, &c. OF ST. NICHOLAS' PARISH, DURHAM.

DENIS GRANVILLE, Doctor in Divinity and Archdeacon of the Archdeaconry of Durham, To the Minister and Churchwardens and Inhabitants of the Parish of St. Nicholas sendeth greeting, wishing them health in our Lord God everlasting. Whereas among other irregularities and great contempts of the Liturgy of the Church of England (which is the rule of God's publick worship) the duty of catechizing, and offering up to God Morning and Evening Prayers daily, have been in most places even of this country, notwithstanding the great noise about conformity, much neglected, to the great dishonour of God and detriment of people's soules, the one increasing our scisme, the young people that want instruction being very apt to be drawne away into sects and factions, and the other causing Almighty God to withhold those necessary blessings from us which wee thinke not worth the asking, I doe therefore thinke myself in conscience bound to doe my uttermost towards the rectifying this great disorder and inexcusable neglect within my Archdeaconry, and to take some more effectuall course, by the exercise of my authority, to reforme the same, since my admonitions both to the clergy and laity assembled at my Visitations, have, for twenty years together, been very little effectuall, and hereupon accordingly have sent forth Injunctions to those places that ought to bee exemplary to other Churches, whereof St. Nicholas is one, being the chief parochiall Church of my Jurisdiction, requiring the Minister and Churchwardens of such parishes (the one by vertue of his promise at ordination of canonicall obedience, and the other by vertue of his oath faithfully to discharge his office) to take care that the rules of our Common Prayer Booke bee more punctually observed both by Priest and people; and, in particuler, that these two duties of catechizing on all Sundaies and Holidiaies in the afternoones,



and reading Prayers daily, at such hours as shall bee thought most consistent with people's labour, throughout the yeare (which are duties of very great importance) bee performed punctually henceforth, in such manner as the Church appoints and requires, under the penalty of Ecclesiasticall censures for the neglect of their duty and contempt of this Injunction. Given under my hand and seale of my office at my Court held at Durham this . . . . day of . . . . Annoque Domini 1682.

To the Minister [and] Churchwardens of the  
Parish of St. Nicholas.

(Indorsed, "Copy of an Injunction sent to Chester and other Churches.")

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LVI.—LETTER FROM A YOUNG GENTLEMAN, STUDENT IN THE  
INNS OF COURT, TO A REVEREND DIVINE IN THE COUNTRY,  
COMPLAINING OF MINISTERS' IRREGULARITY IN THE CITY OF  
LONDON, &c. IN POINT OF CONFORMITY.

REVEREND SIR, knowing you to have a right notion of that exact conformity to the rule of God's publick worship which the Church requires, having made it both your study and your practice to keep up the reputation of our Liturgy, which I have often heard you declare you thought soe sacred that you judged it a great fault in any churchman to add thereto or diminish from it, in the publick discharge of his office, I make bold to addresse myself to you for resolution in some particulars, that I have frequently discoursed with you, desiring you to give mee a little more ample satisfaction by your pen then I have been capable to receive from your discourse by word of mouth, concerning our old theme of conformity, (which you know is the ordinary subject of our discourse) how far the Common Prayer Book as it now stands ratified by two Acts of Uniformity obligeth both Priest and people. You will pardon mee, Sir, I hope, if I make bold sometimes to censure some of your brethren, being of an inferior profession and exalted no higher than a round cap in one of the Inns of Court. No man honours the function more than I doe, and it is respect to the coat, as well as God's service, that does engage mee, if my heart deceives mee not, in this present attempt. I have had from my very cradle, a great affection for the Church of England, and have been all along of the judgment that God's publick worship ought to bee prescribed, and not prostituted to the wills and fancies of any



private person. And have thought it my great felicity in being born a member of the Church of England, which binds up ministers' hands more strictly than other churches from varying from the publick rule established by law. Sir, I may chance to bee a little too nice and squeamish in this particular; and if you find mee so, I pray shew mee my error and set mee right. I confesse I am much offended and disturbed whensoever I hear any Minister maime God's publick service, or add any new matter of his own, or else exalt his own prudence in varying from the forme or order thereof, tho' hee should use no other prayers but what are contained in the Book. All which seems to mee to bee expressly against the designe of the Church as well as his own obligations, every priest having promised the contrary both by word of mouth, and under his hand. These things alone do create a great deale of disturbance to my mind, for it causeth mee to trot up and down to the prejudice of my health, as well as my affairs, on Sundayes as well as weekdayes, for the satisfaction of an intire service performed exactly according to the Rubrick, without any exercise of the prudence of a private man, which does, methinks, but sully a Divine office of publick composure and authority. Which is a felicity which I cannot yet discover in all London, tho' blessed bee God, London is metamorphised exceedingly for the better in point of conformity both of Priest and people. Wee have yet as many separate wayes of worshipp as wee have ministers, and every one that I could yet discover, offends in something that is clearly contrary to law; which though it may appear sometimes to bee but in a very small matter, yet it being a breach of an established publick order, and an exaltation of private prudence above the Church's, it appears to mee to bee a very high offence and I am sure it is of very lamentable consequence, it being probably one speciaall root of our non-conformity; Ministers by neglect of their duty creating wrong notions in the people, and the people taking wrong measures from their divided practice, which proclaimes a manifest contempt of the book, which they have publickly in a congregation declared that they did approve of in their judgment and resolve to practice: for soe much I have ever conceived the words of assent and consent to suppose. To bee a little more particuler. One cuts of the preparatory Exhortation, *Dearly beloved brethren, &c.* Another the *Benedictus*, and *Jubilate*, and satisfieth himself with a psalme in meeter in stead thereof, out of Sternald and Hopkins, which, all know, is no part of your Office, and a bad translation, considering the language of our age, (tho' probably it was very tolerable when it was first composed) and never approved of in

a Convocation. A third brings in part of the Visitation Office, comanded to bee said in the sick man's presence, into the publick congregation, and sometimes with soe much impertinence and indiscreet additions of his own, by reason of the multitude of Bills that are brought to the ministers here in our City, that besides the severall disturbances occasioned by sundry hiatus's, by the surprisall of the Minister with some Bills, to which he knows not what to say, I have often blush'd for the Minister's sake, to see him introduce a practice voluntarily on his own head and to manage it with soe little discretion, and as I humbly conceive not at all to edification. A fourth adds very formally a preface of his own to the recitall of the Creed, tho' hee would not allow of one of the Church's to the whole service. A fifth jumbles both first and second service together, cutting of not only the concluding prayer of St. Chrysostome, and the *Grace of our Lord Jesus Christ*, but also our Lord's Prayer in the front of the Communion Office, which I have allwaies look'd on as an extraordinary piece of boldnesse. A sixth, more presumptuously, not only cuts of the Lord's Prayer alone, but both the Lord's Prayer and Nicene Creed allsoe. A seventh, who avoids those irregularities, yet presumes after sermon to cut of the Prayer for the Church Militant, and the final Benediction, *The peace of God, &c.* hoping to satisfye his Congregation (but I am sure hee never satisfied mee) with a benediction of his own choice and prayer of his own composure. An eight justles out the Office of Churching or public Thanksgiving of women after childbirth, til after the Benediction and departure of the Congregation, tho' it bee evident that the Office was intended publickly in time of Divine service, because there is not added thereunto, as to the Office of Buriall, &c. any conclusive prayer or Benediction. A ninth takes as great a liberty with the Sacrament of Baptism as others doe with the ordinary Service, and will not allow it the honour that the Church designs, in being done after the second Lesson in the face of a Congregation, (which gravely and reverently performed I have ever conceived more to edification than the best sermon) shuffling it over as I have often seen at a font sometimes unhappily placed in a corner, with not above ten persons to assist thereat, when there were before above a thousand in the Congregation, thus depriving the poor infant of the joint prayers of the assembly, and the assembly of the great advantage of hearing the solemn repetition of their vow at Baptisme. An office which if it were not commanded to be done in time of Divine service, appears to be soe intended, because there is noe blessing annexed thereunto more than to the former. A tenth on a Sacrament day

takes upon him contrary to the designe of the Church gravely to dismisse his congregation with a blessing for prophanely turning their backs upon God's Altar, pronouncing the very *Peace of God* to those that proclaime a manifest contempt of their Saviour's Death and Passion, by a sinfull departure when they are invited to that heavenly Feast, not only by the exhortation of the Priest, but by the very Elements exposed on the Altar. Sir, if I should prosecute the Cleargy in this point of their irregularities, I should make my letter like a fanatic sermon, and come up to one and thirteenthly, which would tyre both you and mee allsoe. The other things therefore at present I shall only hint to you in grosse, namely the reading of the Communion Service in the Desk, when the Church appoints it at the Altar. The reading not Service at all in most Churches weekly, when the Church commands it to bee in every one dayly. Catechizing the children but only in Lent, when the Church commands it throughout the whole year, and when they do catechize, performing that duty on week dayes, in a very small assembly, when the Church commands it to bee done on Sundayes and Holydayes in the afternoon, and when here in our city wee may assure ourselves of a very full congregation. Churching women in the chamber, as well as visiting the sick in the Church. Baptising children almost generally in private houses, without the least appearance of necessity: and administring the Comunion allsoe oftentimes to the whole in private, where they have no conveniency of a Chappell, which, as I remember, is quite contrary to the Canon, and, I am sure, the dignity of that Holy Sacrament. And these three last duties most comonly performed, as our burials are, without the surplice, and sometimes, I have seen, without a gown. These manifest contradictions of the law do very much scandalise mee, and I doubt not many others; but that which does chiefly discompose mee when I am in the Church, and which does almost unfit mee, by disturbing my thoughts, to pray that day, is to see a Minister who has submitted to the authority of the Church in his ordination and admission to a living, promising canonicall obedience, nay who has subscribed under his own hand that hee does approve of the prayers of the Church of England, and resolves in publick to use no other, presume not only publickly to affront his Mother but to expose himself by giving himself the lye, by venting a prayer (and sometimes I have heard an impertinent one) of private composure. In which practice there seem'd to mee so many absurdities that to reflect on them all severally would afford matter enough for such another letter. I shall rather

refer you to an excellent little pamphlet which I lately met withall, intituled *The old Puritan detected and defeated*, by a reverend Divine now with God, which I am told was the worthy Dr. Steward, a great sufferer and Clerk of the Closet to his Majestic when hee was abroad at Paris. Which piece has done a great deale of good already in shaming some out of this irregularity, and will I hope ere long convince many more (to which end it will bee a very good work I think that it was made very publick, and dispersed about the kingdome) that this irregular practice feeds a temper which must inevitably, if there bee no timely check given thereto, worrne out once again the Common Prayer; for I am persuaded, as this worthy author intimates, that whereas it was at first a piece of malicious craft, (not to say worse) in Cartwright, who certainly was the beginner of this practice, soe it is now only inconsideration in the generality of Cleargy who continue it. Tho' I am struck with admiration how soe many eminent and accomplish'd persons, who are great ornaments to the Church of England in other particulars, should bee soe grosly deluded as to imitate soe pernicious a practice, which fully consider'd and examined I am confident cannot bee maintained by any ingenious and sincere person that has a reall affection, as to the maine, for the Church of England. And methinks it is now impossible (mens' eyes being, God bee praised, a little more open than they have been this twenty years) but that a point of soe great importance, and the strong-hold of the Non-conformists, must bee consider'd and examined to the very bottome, and care taken for the banishment out of the pulpit [of] all kinds of prayers and addresses to God that have not the stamp of authority whether *ex tempore* ones, or else forms of private composure, since both are certainly a transgression of the law, and open a gap to the exercise of private prudence in God's publick worshipp, the most destructive thing imaginable to an established Liturgy and absolutely contrary to the designe of the Church of England which does not give the least liberty to a minister to use any of his own words, when hee speaks to the people, before reading the first or second Lesson. Which, well considered, will bee a sufficient argument that the Church of England never intended that every Minister should leade the people in prayer before a Sermon, whereto there are greater qualifications and more sincerity required than to preaching to the people, which yet wee know, ought not to bee performed without license from the Bishoppes or the Universities.

Sir, I beg your pardon that I have presumed thus far in interrupting you with soe prolix a letter, and in making some-



times a little too bold reflections upon the practice of the Clergy of the Church of England. What I have writ, I appeale to God, is out of an honest zeal, and if I err herein, I beseech you, who have taken soe much pains with mee already, to take a few more, in convincing mee, where you conceive mee in the wrong, as well as establishing mee where you judge mee in the right. In order whereto I do assure myself that you will condescend soe far, as to pen downe your thoughts, as I have already intimated, in the beginning of this letter, in all these particulars relateing to God's Service, which I humbly reecomend to your consideration, during the time of this ensuing Lent, and returne them to mee, if possible, some few dayes before Easter, for I do not doubt they may contribute, as your discourses and letters have often done, to the putting my mind in frame, and raising it to a higher pitch of devotion than ordinary, according to all our obligations at the great solemnity of Easter. I am, Sir, more than ever convinc'd of the great necessity of making religion and vertue the businesse of my life, to which good works your good counsell, by God's blessing, has much contributed, and shall indeavour by the assistance of the Almighty, with fresh courage and resolution to encounter all the difficultyes and temptations of my profession, which I confesse are not a few, because my usuall acquaintance and companions of the Inns of Court, are none of the greatest pretenders to strictnesse of life and high devotion. In short, Sir, I am very earnestly bent to save my soul and to redresse any scandall that I may have given by the youthfull vanities and vices of my past life, desiring that I may live soe, that neither my conversation nor practice in the way of my calling, may prove any dishonour to the Church of England, whereto I am with wonderfull affection devoted, and in the constitution whereof I every day see more and more beauty, and by the serious study whereof, and more especially the Common Prayer Book, (which with the learned and pious Dr. Comber's treatises thereon I have spent some time in considering, as well as my Lord Cook upon Littleton) I hope to improve myself in Christianity and true orthodox religion, [more] than by all other books in the world, besides my Bible. And tho' I fear I shall never arrive to the pitch of devotion of that worthy and pious person who lately published some excellent advice to the readers of the Common Prayer by the name of a well meaning and unlearned Laick, &c. yet I hope I shall labour constantly in my poor sphere to doe all that I can towards the raising its reputation, which notwithstanding the false suggestions of the fanaticks that wee do idolize the Common Prayer, suffers methinks under



vile contempt soe long as any private men are permitted in the publick celebration to add thereto, or diminish from it, or in any way to vary or change its order, which doth in such an extraordinary manner disgust mee, whensoever I discover any such irregularity in any Cleargyman, tho' hee bee of the highest note, that I cannot easily compose myself, I confesse my infirmity, to give soe hearty attention as I ought to his discourses from the pulpit, having some odd kinds of suspicion arise in my soul concerning those persons in whom I discover soe notorious a flaw and grosse ignorance, pardon the expression, in reference to the designe of the Church in her incomparable Liturgy. If I have been transported into any unbecoming expressions by my great concerne for the best of forms, I shall upon your censure of them without further dispute confesse them, and crave your absolution. Beseeching you that you will by noe meanes deny mee the humble request that I make you here in this letter more than you doe your prayers or good advice by word of mouth, which I beseech you to continue, I rest with great sincerity and affection, Dear and Rev<sup>nd</sup>. Sir,

your most faithfull and most humble serv<sup>t</sup>.

. . . . .

New Year's Day,  
168<sup>3</sup>.

[The answer intended to be given to the above letter by Dean Granville is so fragmentary that it does not seem worth while to print the portion existing in his MSS.—ED.]

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LVII.—PART OF A JOURNAL KEPT BY DR. GRANVILLE DURING HIS STAY IN LONDON IN 1683\*.

SOME passages in relation to strict conformity during my abode at London, in my converse with the Clergy and other eminent persons. 1683.

168<sup>3</sup>. I came to London on the 16<sup>th</sup> of February, and could not put myself in a posture to appeare abroad til the 19<sup>th</sup>.

Feb. 20. On the 20<sup>th</sup>, being Shrove Tuesday, I dined with

\* This is an earlier portion of that which appears in the former volume of Dean Granville's Papers published by the Surtees Society in 1860, p. 164.

the Archbischopp of Canterbury, where I met with D<sup>r</sup>. Beveridge and sundry eminent Divines.

After dinner, in the Chaplain's chamber, they begunne some discourse among them concerning the Comon Prayer book, how necessary it was, at this time more especially, for ministers to bee strictly conformable thereunto, according to my own nocon of conformity; and D<sup>r</sup>. Beveridge and two of my Lord's Chaplains, D<sup>r</sup>. . . . \*, and M<sup>r</sup>. Morace, and M<sup>r</sup>. Stanley †, did consent thereunto. The others present made noe opposition.

Wednesday, the 21<sup>st</sup>, being Ash-Wednesday, in the afternoon I went to prayers at Ely house, and afterwards supp'd with Bishopp Gunning, who did very well approve of my honest zeal, in keeping the Cleargy of my Jurisdiction to the strict observation of the Rubrick, and declared that hee thought an obstinate refusall soe to doe was indictable.

On Thursday the 22<sup>th</sup> I went to visit M<sup>r</sup>. Seamour, the author of the Advice to the Readers of the Comon Prayer, who very well approved of Ministers' observacion of their rule, and said hee thought it of very bad consequence that they did not all goe one way, especially as to the observacion of the 55<sup>th</sup> Canon.

On Friday the 23, I waited on M<sup>r</sup>. L'Estrange ‡, who jump'd with mee very much in all things which I said concerning order and discipline.

Sunday after, being the 25<sup>th</sup>, after Evening Prayer, I went to waite on my Lord of Danby, and discoursing there concerning the necessity of Ministers keeping close to the very letter of the Rubrick, as the only expedient perfectly to root out non-conformity, &c., hee replyed, that it was a great part of wisdom both in Church and State to keep strictly to our rule.

On Saturday the 3<sup>d</sup> of March D<sup>r</sup>. Beveridge came to visit mee at my lodgings in Cornhill, where wee entred very speedily on discourse of our Common Prayer Book (the usuall subject of our conversacion when wee met) and more particularly considering the great advantage of Weekly Communions, according to the designe of our Church. Hee told mee hee conceived that it was intended (and did not doubt that it would bee effected) by the Bishopp of London to set up the weekly celebration of the Sacrament in St. Paul's Church, as soon as it should bee finished, and promised that hee would make it the buisnesse of his thoughts in the meane time to ascertain and

\* Blank in original.

† William Stanley, S.T.P., Prebendary of Cadington Major in St. Paul's Cathedral, 18 Sept. 1684.

‡ No doubt Hamon L'Estrange, author of the "Alliance of Divine Offices."

facilitate that good work: reflection on which afforded mee much comfort. Upon some farther discourse upon that commendable and pious work of his, in setting up a Weekly Sacrament in his Church, hee told mee that in one of our King's reigns since the Reformation (I think it was Henry the 8<sup>th</sup> or Edward the 6<sup>th</sup>) there was a Royal Addresse made to the Cleargy, censuring the people, and more especially the Churchwardens, for not providing Bread and Wine for the Communion, *by whose negligence it came to passe* (to use the king's own words) *that the Sacrament of the Lord's Supper could not be administred on the Lord's Day.*

March 13. On the 13<sup>th</sup> of March, after some retirement upon the account of study, I went a second time to waite upon my Lord of Canterbury, and walking with his grace in his gallery, I took an occasion to let him know, that, according to the practice and advice of Bishopp Cosins, and his grace while hee lived in the Bishopprick, I had press'd the Cleargy for many years together to study their Common Prayer-book, and on mention that there were many who did not relish that phrase, hee replyed, that it was an argument of very great ignorance for any person to imagine that the Common Prayer-book, next the Bible, did not require the chieftest study.

After which, discoursing of the great pains Bishopp Cosins had taken in his Notes and Observations on the Liturgy, written with his own hand, remaining in the Bishopp's Library now at Durham, hee did very seriously commend that labour of Bishopp Cosins as an excellent work, adding, that in one of Bishopp Cosins' Common Prayer-books I should find some things written by his Grace's own hand.

At dinner his Grace, upon my beginning some discourse concerning the translation of the Liturgy into sundry languages\*, condemned an expression in the first Greek translation in the form of Absolution; the author, who t'was affirm'd was one Whiteaker or one Petley of Oxford, rendring Ministers τοῖς διακόνοις†, and thereupon declared that a Deacon could

\* Greek, Latine, French, Spanish, Danish, Low Dutch, H[igh] Dutch. *Note in marg.*

† Whitaker was only the publisher. The book was the translation of Elias Petil, or Petley. Its title is as follows:—"ΛΕΙΤΟΥΡΓΙΑ ΒΡΕΤΤΑΝΙΚΗ, ἣ γουν βίβλος δημοσίων εὐχῶν καὶ διακονήσεως μυστηρίων, καὶ τῶν ἄλλων θεσμῶν καὶ τελετῶν ἐν τῇ ἐκκλησίᾳ ἡμῶν Ἀγγλικανῇ εἰς τὴν τῶν φιελλήνων νέων χάριν ἐλληνιστὶ ἐκδοθεῖσα. Liber Precum Publicarum ac celebrationis Sacramentorum reliquorumque Rituum et Cereemoniarum in Ecclesiâ nostrâ Anglicanâ, in studiosæ juventutis gratiam nunc primum Græcè editus. Operâ et studio Eliæ Petili, Presbyteri. Londini. Typis Tho. Cotesi pro Richardo Whitakero ad insignia Regia in Cœmeterio D. Pauli. MDCXXXVIII." He gives the Rubrick thus:—"Ἀπόλυσις ἡ ἔφεσις ἁμαρτιῶν,

not read soe much as the first declarative Absolution; but after I had offer'd all the arguments that could bee used for a Deacon in that behalfe, drawn from the Rubrick in the Ordination Office, did not give mee perfect satisfaction in that particular, why a Deacon should bee allowed to baptize, in the absence of the Priest, by the Ordination Office, and should bee debarr'd to read the first Absolution, which is but declarative. Before his Grace had ended his meale, hee ask'd Dr. Turner whether his brother the Archdeacon could give as good an account of the conformity of Northumberland as I had done of the Bishoppriek of Durham. I interposed to doe a good office for my brother Archdeacon, and assured his Grace that Northumberland was very much improved in point of conformity, and that some part of it was more conformable than any diocesse in England except the Bishoppriek of Durham, especially the town of New Castle, which, without all dispute, I told his Grace, was in as good circumstances as any great sea port town in England. His grace asked mee whether I would not except Bristow. I answered I conceived I ought not. The good seed sown by Dr. Basire, beginning now by the cultivacion of a very able and worthy Officiall and Vicar, (both whom had done great things in their respective places) to spring up apace, and that there was not now one publick conventicle in the town, and if there were any that did meet at all, it were some few by night, according to the example of the primitive Christians. To which his Grace replied, "Noe, it was not like the primitive Christians, but like thieves and robbers to doe mischief."

27. On Tuesday the 27<sup>th</sup> I went again to dine with his Grace my Lord of Canterbury, who did very kindly receive a letter which I presented from Dr. Comber, very well approving of all his designs, more particularly against Dr. B. whereof I gave Dr. Comber an account. After dinner my lord's Chaplaine, Mr. Batteley\*, invited mee with other Divines and company to take a pipe of tobacco in his chamber. There I met with my good friend Dr. Beveridge, and one Dr. Hasket, Prebend of Windsor, two other Divines of whose names I am

ἦν ὁ Διάκονος μόνος ἐκφωνεῖ. In the body of the Absolution the expressions are, ὁ δούς ἐξουσίαν καὶ πρόσταγμα τοῖς αὐτοῦ Διακόνοις τὸ τὴν ἀπόλυσιν καὶ ἄφεσιν ἁμαρτιῶν τῷ λαῷ αὐτοῦ μετανοοῦντι ἀνακηρύττειν τε καὶ ἐξαγγέλλεσθαι, κ. τ. λ.

\* Dr. John Batteley, of Trinity College, Cambridge, succeeded to the Archdeaconry of Canterbury when Parker was elevated to the See of Oxford in 1668, and was collated to a stall in Canterbury Cathedral in the same year. He had the Rectory of Hunton in 1683, the Chancellorship of Brecknock in 1684, the Rectory of Adisham in 1684, and the Mastership of Eastbridge Hospital in 1689. He was subsequently chaplain to Archbishop Tillotson, and published the Archbishop's Sermons after his death.—Wood's Athenæ Oxon.



ignorant, and Sir William Heywood. I fell very speedily upon my old topic of conformity, and drew the discourse as much as I could that way; and though I press'd it according to the practice of Bishopp Cosins, and my own nocion of conformity, without giving the least liberty to the exercise of prudence, yet I met with no opposicion in any particular, and some hearty approbacion in a great many. Every one rejoyced very much that there was soe great a change in London for the better, both in priest and people, and did hope the cleargy of London would at length see the necessity of going one way, which is much to be wished they all consented. At last wee all came to the root of our non-conformity, namely pulpit prayers; which discourse was very pertinently begunne by Sir William Heywood, who seemed to be a sober, learned, and judicious person\*, and all condemned the extemporary prayers to bee a great feeder of fanaticisme.

Whereupon I took an ocasion to improve the discourse, and declared my mind that I thought all prayers in the pulpit, whether extemporary or a forme of private composure, being certainly a breach of the law, were of very bad consequence, tho' they were never soe short, and the expresse words of the Canon. Sir William seem'd to bee of my mind, and upon my quoting a late piece come forth called "The Old Puritan detected and defeated," hee informed mee that the author thereof was Dr. Steward, who was alwaies a very zealous man against this way, as well as Bishopp Cosins, and the other cleargy that were abroad with the King at the Pallace Royall where they did unanimously observe Bidding of Prayer, during the King's abode at Paris, and that those chaplains of the King who lived to returne with his Majestie, namely Dr. Cosins, Dr. Earles†, &c. did hope to have given check to the contrary practice in England, by introducing the observacion of the 55<sup>th</sup> Canon in the King's Chappel, which was accordingly observed by the two Archbishopps, and some of the most eminent Bishopps and

\* Evelyn's opinion of him was not quite so complimentary. "1671. 6<sup>th</sup> Decem-ber. Came to visit me Sir William Haywood, a great pretender to English antiquities."—Diary, ed. Bray, vol. ii. 67.

† Dr. Earle was son of Thos. Earle, Registrar of the Archiepiscopal Court at York. He was sometime Fellow of Merton, afterwards Dean of Westminster, and was consecrated Bishop of Worcester on the death of Gauden in 1662. He was translated to Salisbury the following year, and died in 1665. He wrote "Microcosmography, or a Piece of the World characterized in Essays and Characters. London. 1628." It was published under the name of Edward Blount. Besides writing some minor pieces, Dr. Earle translated *Εἰκὼν Βασιλικὴ* into Latin under the title of "Imago Regis Caroli Primi in Ærumnis et Solitudine. Hag. Com. 1649."—Wood's Athenæ Oxon. Dr. Bliss published an edition of the Bishop's Microcosmography in 1811.



Cleargy, more especially by those that had given undeniable proof that they were loyall persons and right church-men, from whence all the Cleargy of England certainly then ought to have taken their measures, which if they had done, without dispute wee had been in much happier circumstances than wee are. After which this worthy knight did very pleasantly expose all those who thought themselves through conformists, and continued in this unaccountable practice, in aeting one of those pulpit praying cleargymen in manner following :—

Wee have hitherto *prated*, but now let us *pray*.

And again thus :—

Brethren, it is true wee have praying in the voice of the Church, but now wee'le *pray better*.

31. I went to visit Dr. Beveridge, and upon enquiry where to find the former particular concerning the want of Bread and Wine for the administration of the Sacrament on the Lord's Day, hee told mee that it was a letter written by the Council, Anno 3<sup>o</sup> Ed. 6<sup>th</sup>. and that I might find the same letter in the 2<sup>d</sup> part of Dr. Burnet's History of the Reformation, p. 191, where I found the expression to bee this, *by reason whereof* (meaning the want of Bread and Wine) *the Comunion is many times omitted on the Sunday*.

April 1. Being Palm-Sunday, I went to hear my Lord of Canterbury preach before his Majestie, to take my measures from his practice, in order to my own preaching before the King, and to my great satisfaction found that hee gave no encouragement by his practice, more than the Deane of the Chappell, to the notorious irregularity of preachers, even in the King's Chappell, in using a prayer before the Sermon, (and sometimes a very long one) but first named his text, which was taken out of the Epistle for the first Sunday in Lent, (*Behold now is the accepted time, &c.*) then made his preface, divided his text, and afterward bid his prayer, according to the usuall practice at Durham. And in the conclusion of his sermon, took notice of the season of Lent and week following, minding people that this Scripture, being of the Church's choice, and read in the beginning of Lent, to stir us up to, and set us right in, our duty for the whole season, ought to bee regarded in a special manner by us. Which, together with some other passages of the like nature, did sufficiently justify my practice in preaching, and pressing others to preach, *de tempore*, and giving a more than ordinary regard to the voice of God in the

Scriptures chosen by the Church for particuler times and seasons and occasions throughout the whole service.

3. Being Tuesday in Passion Week, a gentleman in Dr. Beveridge's congregacion informed mee of a certaine piece lately published called "Parish Churches turned into Conventicles," which condemned all variations from the established rule of worshipp, the Common Prayer-book, and more particularly the reading the Comunion Service, or any part thereof, in the desk; which I bought that day at Mr. Clavel's, and read much to my satisfaction, sending one of them away that very post, inclosed in a cover, to the Vicar of New Castle, at which time I sent away four other pamphlets against pulpit prayers, (called "The Old Puritan, &c.") one to Mr. Rawlet, Lecturer of St. Nicholas in New Castle, another to Parson Majors of All Hallows in the same town, a third to the official of Northumberland, and the fourth to the Commissary of Richmond.

6. Being Good-Friday, Mr. John Basire informed mee that hee had met with a sermon which did vindicate that point which I had all along my ministry pressed with much zeale, namely the observation of the public rule of God's worshipp without exaltation of our own prudence above the Church's. I found the sermon to bee Dr. Stillingfleet's, Deane of Paul's, his sermon very famous against the mischieves of separacion, which I had read, but did not consider, I confesse, that it was soe much to my purpose. For which informacion I thank'd Mr. Basire, it being the only act that I can remember hee has done this six moneths like a good Register.

9. Being at my lord Hawley's, and discoursing of long prayers in the pulpit, hee occasionally informed mee, as others had done, that Dr. Steward was the author of the pamphlet stiled "The Old Puritan, &c."

23. Being St. George's Day, I dined againe with the Archbishop of C[anterbury], and my Lord of London and the Attourney Generall\* dining there that day, some discourse arose about Prohibitions and exempt places, in reference to both which Mr. Attourney declared himselfe very favourable to the Church. 1<sup>st</sup>. that there was no place exempt by law, &c. 2<sup>dly</sup>. that Prohibitions should rarely bee granted, but the Cleargy should not bee discouraged in honest proceedings for feare of Prohibitions, which were not soe easilye granted as people did imagine or pretend. I judging hereby that hee was right sett for the Church tooke an occasion at table to ask his judgment

\* Sir Robert Sawyer, appointed Feb. 24th, 1681.

concerning the instructions which J[udge] Gregory\* gave to the Jury in my cause with Midford; but the table being noe proper place to argue the buisnesse fully, hee did not apprehend the buisnesse right, as I conceived, affirming that [neither] the Judge nor Jury did mee any wrong, for what I said after the Nicene Creed was not in Divine Service; at whose opinion I wonder'd more than at Judge Gregorie's.

After dinner being invited by Mr. Battely into his chamber, with the Archdeacon of Chichester, the Archdeacon of Colchester, one Dr. Waters, and others, I resumed the discourse, and argued the matter with them, and convinced them soe as not to oppose it. Tho' my friend Dr. Beverige, Archdeacon of Colchester, seem'd least perswaded of all, which was farther ground of admiracion to mee.

24. I went to take my leave of Bishop Gunning, and beg his blessing, where I met with Dr. Saywell, Archdeacon of Ely, with whom I did discourse concerning "*The Old Puritan, &c.*" and "*Parishes Churches turned into Conventicles, &c.*" and they both agreed with mee in these great points, affirming that it was by the artifice of pulpit prayers, that the separatist hath done his buisnesse all along.

In the evening I supped with Mr. L'Estrange, who when I had related to him the former story concerning Midford, was of another mind than Judge Greg[ory] or the Attourney Generall, and concluded it ridiculous to fancy that what was done betwixt the Nicene Creed and Sermon was not in time of Divine Service.

25<sup>th</sup>. On this day of the month I removed to Windsor, in order to my attendance at Court. Immediately after my arrivall, I went to visit Dr. Montague, who from my Lord of Durham desired mee to supplie his lordship's place in the Closet during the stay hee should make at Cambridge. I forwardly accepted of the same, as a good occasion of training mee up into confidence, being then preparing to preach before his majestie.

27<sup>th</sup>. The 27<sup>th</sup> the Provost of Eaton, Dr. Cradock, came to invite Dr. Montague to dinner, and finding mee with him, and the chaplaines in waiting, carried us all in his coach to his lodgings to dine with him. The Divines present, with the Provost, Dr. Montague and myself, were Dr. Petters, Dr. Low and Dr. Hascot. After much discourse upon the present state

\* Sir William Gregory, appointed a Baron of the Exchequer June 20th, 1679. He afterwards became a Judge of the King's Bench. In 1678, when M.P. for Weobly, Herefordshire, he was chosen Speaker of the House of Commons, after the King had refused his consent to the appointment of Sir Edward Seymour.

of things, I recommended to their consideration the great necessity of a thorough conformity, and observation of the 55<sup>th</sup> Canon. The Provost of Eaton agreed with mee, and bewailed the unhappinesse of the Church in that her Governors had slip'd soe many precious opportunityes in their diocesses, which Bishopp Cosins had with great success embraced in his own; and did in a very particular manner reflect upon the inconvenience of pulpit prayers, affirming it was his practice to bid prayer alwaies, withall telling mee that hee had an occasion at Whitehall to show some resolution in the justificacion of that practice. Dr. Croft, Bishopp of Hereford, whilst hee was Deane of the King's Chappell, sent to him, as the Provost affirm'd, to forbid him to bid prayer, as most preachers at that time did, but that hee continued however his former practice; taking noe notice of the order of the Deane of the Chappel, who had, as hee conceived, no authority over the King's Chaplains. At the same time I minded him of the publication of Dr. Stuart's little piece, concerning the mischief of pulpit prayers, and promised to send him one of them the next day, which I did accordingly, desiring his opinion concerning it, and my zeal in opposing such irregularities.

29<sup>th</sup>. The 29<sup>th</sup> I met the Provost among some other Divines where the King was at dinner. Hee came to mee and thank'd mee for my letter and the pamphlet which I sent him, and declared hee was of the same opinion with Dr. Stuart, and that there was a great deale of reason for what hee writ, but that there being such different opinions concerning the sense of the Canon, and such insuperable prejudices against the practice, the strict enjoyneing of the same was matter of discretion.

May 4<sup>th</sup>. Dining with my brethren the Chaplaines in waiting, with Mr. White, the Duke's Chaplaine, formerly Minister of Nework, wee fell upon some discourse about conformity, and to set them right in their nocon about conformity, I took an occasion to affirme that there could bee noe conformity if men took the liberty to exercise their own prudence, as the generality of Cleargy that call themselves conformists did; where-upon the Deane of Wells took up the cudgels, and disputed against mee somewhat disingenuously, (but, methought, very little to the purpose) saying that it was not the intent of the Church that men should bee tyed up to such small matters as Bidding of Prayer, reading the Service at the Comunion Table, not varying a word before or after a Lesson, not adding a word before the Creed, nor after [*? alter*] any expression of the Prayers, or eut of a prayer on occasion; shewing a little more zeale, methought, in his opposition than good manners would



allow; using this expression, that those that were soe very zealous for such little things could hardly sometimes speak sense in a pulpit; which was a home thrust, and very provoking. However, I contened myself without retorting in any angry manner, but I record the same with an intent to make him ashamed thereof before I dye; being a foule aspersion of all true church-men, which the Church sadly wants, whiles she abounds with dow-baked Deanes. I am sure I heard as little sense from him there in the chamber as hee affirmed some spake in the pulpit, for when I press'd the point home, minding him that tho' there might bee some liberty for prudence in the observacion of the Canons, yet that it was intolerable conceitednesse for a person to use it in the execution of his office, injoynd by the Common Prayer-book which had been soe lately reviewed and stamp'd with authority both sacred and civil, and whereto wee had all given our assent and consent publickly in a congregation, hee replyed, methought, nothing to the purpose, and shewed more anger than reason, which probably was occasioned by a kind of rebuke which I had given him the day before for two or three errors hee had committed in reading prayers in the King's Chappel. Mr. White of Nework (from whom I expected better things, being famous for conformity while hee lived there) seemed to bee of the same mind, using this expression which did very much displease, namely, that "hee did admire that men should think such small matters worthy of a dispute," by which, and by disputing for a pulpit prayer, I perceiv hee is no true churchman of the right stamp.

17<sup>th</sup>. Being Holy Thursday I waited on my Lord Primate of Scotland (Dr. Burnet, Archbishopp of St. Andrew's) to beg his benediction, which I did at that time more readily doe, being then to mount the pulpit before the King, which I had never done before, notwithstanding I had been two and twenty years his Majestie's Chaplaine. His Grace received mee with a great deale of respect, and entertained mee with very obliging and condescensive discourse. After a while I made bold to inquire into the state of Scotland, saying to the Archbishopp that I rejoyced very much to hear it was advancing on soe far towards good order, whereof hee gave mee further assurance, telling mee that hee had lately received a letter from the Bishopp of Glascoe\*, that there was a great progresse made since hee left Scotland, and that the dissenters there began to come to church in soe great numbers that their churches could not containe

\* Arthur Ross was Bishop of Glasgow from 1679 to 1684, in which year he was translated to St. Andrew's.



them, whereon hee had very good hopes, by God's blessing, they may yet bee a well settled and happy nacion. All which, hee told mee, next under God, was to bee attributed to his Royall Highnesse's presence in that country. Upon my inquiry what order they had in their Churches, and whether they did not make use of Knox's Liturgy, hee informed mee that they had not done soe a great while, and that of late they made use of noe formes at all, scarce ever using the Lord's Prayer, unlesse sometimes in the celebration of the Sacraments, their prayers generally being of their own private composure, and most commonly *ex tempore*. Which state of their church in want of a Liturgy, hee sadly bewailed, as allsoe that they had not at first, after the King's Restauration, attempted to introduce the Liturgy of the Church of England, together with Bishoppes; which hee and the Bishoppes of Scotland were now convinced they might have done with as little trouble as they did the other. I took an occasion to informe him of the state of our diocesse of Durham, and how Bishopp Cosins did set us right, by pressing all Cleargy in his primary Visitacion strictly to observe their rule; which hee confessed to bee a very wise course, agreeing with mee that if all Bishoppes in England had done the same, their diocesses might have been in the same circumstances of conformity that the Bishoppriock of Durham is in at present.

20<sup>th</sup>. Being the 3<sup>d</sup> Sunday in the moneth when I preached before the King, coming into the King's withdrawing room, I met with Sir Leoline Jenkins, who as soon as hee espied mee at a great distance ranne to mee very obligingly, bestowing a great complement on mee for my sermon, and before I could have opportunity to beg pardon for the letters wherewith I had troubled him, hee took an occasion to thank mee for them and incouraged mee to write to him upon any occasion without the least scruple, saying that to serve the Church and churchmen was part of his businesse, and that hee never thought it a burthen to receive any applications upon that account. Hee further inquired of mee what was become of my troublesome adversary. I informed him that hee was alive, but as bad a man, I fear'd, as ever, tho' hee was indifferent quiet at present, and soe had continued ever since the dissolution of the Oxford Parliament. I thought this a fair opportunity to repeate the chief heads of that dispute unto him, whereto hee seemed very attentive, and when I related Judg Gregory's instructions to the Jury, hee declaring upon the bench that hee could not say that the disturbance was in time of Divine service, &c., hee seemed to bee in great admiracion, saying, that if the dis-

turbance had happned betwixt the two services it ought to bee look'd upon in time of Divine service, they following one immediately after another, before the departure of the congregacion. The Secretary further demanded of mee whether Midford was not still bound to the good behaviour or peace, adding, that if hee was not hee ought to bee, and that it was very easy to find out some just reasons to keep such a turbulent person bound to one or the other. Talking afterwards concerning our bench, and execution of the law, I had an occasion to say to him that I was very happy in the concurrence of one Justice of Peace who was very willing to keep pace with mee in my honest undertakings, and to assist mee in all my difficulties in the execution of my office, that is, Dr. Basire's eldest son, Mr. Isaac Basire. Hee replied that hee had heard very worthy things of him, and that hee was well satisfied hee was a good Justice of Peace. I told him that he might assure the King of it, and that hee was a person as likely as any in the north to undergoe the brunt in difficult times for the interest of the King and the Church.

[The chief persons present when I preach'd at Court were as followeth:—in the Closet, the Earle of Northumberland, my lord Faversham, my lord Arran, Sir Charles Cotterell\*, Prince Adolphus, and his son, of Sweden. Below in the Chappel: my lord Keeper†, Duke of Ormand, the Marquesse of Worcester, the Earle of Rochester, my lord Ranelow, Mr. Secretary Jenkins, the Vice Chamberlaine and Mr. Sidney Godolphin.]

May 16. Dr. Cartwright walking with the Subdean, Dr. Holder, in St. George's Hall, had the confidence in my hearing to censure all the painting of the Hall and Castle of Windsor, done by the famous Italian Signore, Verrio, saying it was most pitifull painting, and that hee had mistaken in his proportions sometimes a foot, sometimes half a yard, exclaiming against all the painting at Windsor in friscoe, which the greatest painters alive doe admire, and ranne on with great assurance, til the Subdeane and I was forced to rebuke him‡.

A day or two after meeting with Dr. Sprat, wee had some discourse concerning Dr. Cartwright, and among other things

\* Sir Charles Cotterell was appointed Master of the Ceremonies in 1668.—Vide Evelyn's Diary, ed. Bray, ii. 35, 160. He is repeatedly mentioned in Letters from the Elector Palatine to his mother preserved in Bromley's Collection. He appears to have been attached to the personal service of the Queen of Bohemia.—Ibid. iv. 205.

† Sir Francis North, Lord Guilford.

‡ Evelyn would have been on their side. "1679. 23<sup>d</sup> . . . I visited that excellent painter Verrio, whose works in *fresco* in the King's palace, at Windsor, will celebrate his name as long as those walls last. He shewed us his pretty garden, choice flowers and curiosities, he being himself a skilful gardener."—Diary, ii. 133.

wee were in great admiracion at this confidence of his in soe boldly condemning such admirable work, which occasioned Dr. Sprat to tell another story of him, that hee had in his company likewise runne on in exclaiming against the painting at Windsor, til hee had made himself ridiculous, saying that there was better painting than that in twenty ale-houses in the Bishopp-rick of Durham.

On Whitsun Monday dining with Dr. Montague, wee once more fell on some discourse of Dr. Cartwright, diverting ourselves a while at this his behaviour; and at last Dr. Montague tells a story of him, how hee said among some of the Prebends of Windsor that hee had a room soe large in his house that St. George's Chappel at Windsor would stand in it.

LVIII.—ADVICE GIVEN TO MR. CORBETT SKINNER UPON HIS GOING TO SEA, APRIL 1683.

1<sup>st</sup>. To remember the solemne vows he made to God and promises to the Archdeacon of Durham, and which he sealed with the Blood of his Redeemer at his first reception of the Holy Sacrament at Easter 1682, as namely, that he would, according to the instruction then given him among others, live and dye a good Christian, Protestant son of the Church of England.

2<sup>dly</sup>. That he make conscience dayly to read the Bible, in private, and if he reads the same according to our Church's order in the Calender (or as far as his time will permitt) it may be a very profitable course for him.

3<sup>dly</sup>. That he takes care to attend the publick prayers in the vessel, with the same externall reverence and devotion as he has been taught in the Bishopp-rick of Durham.

4<sup>thly</sup>. That he take care not only to make such use of his Common Prayer Book in publick, as is intended, but that he read and consider the same seriously and frequently in private, that he may be very well acquainted with the Offices, that he may not be at a losse when he is to assist at them, from which practice may be gotten much usefull knowledge and devotion.

5<sup>thly</sup>. That he make conscience in spending some time of the day in private prayer, at least morning and evening, for the performance of which duty he cannot have better directions than those he will find in the devotional part of the Whole Duty of Man; which book I advise him to carry along with

him, and to read one chapter every Lord's Day, according to the direction of the book, or as much of one as his necessary buisnesse will give him leave.

6<sup>thly</sup>. That he take great care to pick and choose the most civil young men that he can meet withall for his very intimate companions, and to avoid over great familiarity with any idle debauched lads in the vessell.

7<sup>thly</sup>. That next to his duty to God he doe his duty with great diligence and faithfulness to S<sup>r</sup>. Tho. Grantho, following with great punctuality all the advice and good instructions that he shall give him.

8<sup>thly</sup>. That he carry himself with all due respect to the Chaplain, of whom I hear a good character, and labour as much as he can by his civil deportment to get an interest in him, that he may be able to consult him sometimes in reference to the spirituall conduct of himself.

9<sup>thly</sup>. That he often think on and seriously consider his own sin and folly in squandering away his time and those precious opportunities he had of being a scholar, while he was at Durham, remembring that he is now on his last leggs, and that if he does a second time disoblidge his parents in the like manner, he has no reasonable ground of hopes that they will take any farther care of him for the future.

10<sup>thly</sup> and lastly. If God give him grace to become a sober and serious man, and God grant him life to returne home here into England, with a good report from S<sup>r</sup>. Thomas, the Chaplain, and the sober gentlemen in the vessell, I do hereby promise that if I shall be a live, and in right circumstances, I will indeavour to doe a good chear for him in case he stand in any need of my kindness and assistance.

To this I have nothing more to add but my prayers to God, that he will give him grace to live in his fear, and bring him safe back into his native country.

DENIS GRENVILLE.

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LIX.—MR. BRADOCK TO ARCHDEACON GRANVILLE.

REVEREND AND WORTHY SIR,  
I RETURN you my most unfeigned thanks for your most obliging and condescending letter. I had paid this due respect much sooner had not my resolutions of seriously weighing the contents of it retarded mee. Neither was I content with a slight



search, but studied all the objections either freinds or foes could furnish mee withall. Shall I speak the event? I have found some few imperfections, which all humane writings are lyable too, but nothing that can hinder it from being justly esteemed the best Liturgy extant and admirably fitted not barely to serve but to excite the devotions of all unprejudiced Christians. I am also fully satisfied that an exact conformity in the Clergy is absolutely necessary to bring the laity in love with our Church service; for whatever prudentiall reasons wee may frame to our selves of omitting or changing some ceremony (which wee judge slight) they, as sad experience informs us, will interpret it a wilfull contempt and quote our own practice as a president for their own nonconformity. Yet I must further add, that it is hard striving against the stream alone. It were to be wish'd Governours would take this burden from inferiour persons shoulders who by their circumstances are less able to bear it. For tho' one has all the law and reason in the world on his side in this case, yet shall he certainly incurr the censure of an innovatour, a busie body, a man whose religion lyes only in the rubrick of his Common Prayer; neither is every one of sufficient courage to contemn such malicious aspersions. Were the reformation generall, all would put to their helping hands, and (perhaps) never so fair an opportunity. I pray God grant the governours of our Church hearts to make use of it. But if that be too great a blessing to be hoped for, I could wish, for my own part, my lott might fall in so pleasant a place as you have described the Bishoprick of Durham. Neither will I altogether despair of it, since your generous and altogether undeserved promise. I know not why, but I am every day more and more in love with a country life, but that I think it more unpardonable to be idle in the country then in the University, and indeed noe business suits soe well with my inclination as my own calling, so that I beleive I shall recede into the country next spring, tho' it be but a curate's place. If in the mean time you will be pleased now and then to honour mee with a line or two, I shall esteem it a most mighty favour never to be forgotten by, Honoured Sir,

your most obliged and most humble servant

JOHN BRADOCK.

Cath: Hall,  
Aug. 27<sup>th</sup>, 1683.

As to the main of Dr. Burye's book, I am convinced of the truth of it. (Dr. Tillotson has lately printed a sermon much to



the same effect.) One thing however I observed. Our Church requires in all Communicants a Wedding Garment, which he never takes notice off, not what is signified by it.

For the Honourable Dr. Grenville,  
Archdeacon of Durrham, at  
Durrham.

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LX.—HEADS OF AN ADDRESS BY DR. GRANVILLE TO HIS  
PARISHIONERS AT THE COMMENCEMENT OF LENT.

Eas[ington], Feb. 16, 1683.

THERE are no more powerfull weapons to enable us to resist and overcome our spirituall enemies than those that our Blessed Lord and Saviour made use of, namely Prayer, Fasting, and Solitude.

Wee can never mortifye and dye daily, unless wee pray continually (not in the sence of those hereticks which interpreted it amiss, in affirming wee were to do nothing else but pray, but) in observing constant and set times of prayer, when wee are in circumstances so to doe, and have no just and lawfull impediment.

Neither will our prayers (unless they are impt with fasting) bee so efficacious and prevalent as they ought with God; nor will either our prayers or fasting bee performed successfully without solitude and retirement, both from the persons and things of the world.

These weapons of such generall use, and so essentially necessary to a Christian, and which have received so great honour from the Saviour of the world's using them, cannot bee led aside without the great peril of our souls, nor wholly rejected without the certain ruin of them.

They do in a more speciall manner call for our consideracion during this season of Lent, and wee will therefore, if you please, distinctly consider them.

If wee hope ever to succede in our honest endeavours to subdue our lusts, wee must apply ourselves with great earnestness and diligence to prayer: paying due regard, 1<sup>st</sup> to the publick devotions of the Church, 2<sup>ly</sup> to the private exercises of the family.

1. Wee have no reason to expect to prosper in any undertaking, unlesse wee looke up to God for a blessing, and God's

blessing is most especially promised to the publick assemblies of his people, &c.

You see, then, that all wee who have opportunity to enjoy God's publick worship, have great reason to embrace so blessed an occasion. You to whom I adresse my self (I mean of this Township) are in happy circumstances on this account.

You have ever enjoyed, since I related unto the place, and ever shall enjoy, as long as I do relate thereto, this desirable felicity.

I hope it hath not been for the time past, and I desire it may not bee for the time to come, omitted, unless upon the account of sickness, or some other urgent cause.

Those whose necessary affairs of their callings will not permit them at other times often to frequent God's daily worship, here in His House, may reasonably bee expected in greater numbers so to doe, during the season of Lent, which indeed may be judged very scandalous if they neglect to doe it.

Devout Christians all the world over shew some respect to this season, at lest, thus, by adding to their exercises of devotion.

The temporall law being silent as to the civil end of this institution, I shall not use in the pulpit much zeal to revive its reputation, and press the obligation of confining ones self to any sort of meat or drink.

But there is no man, sure, so prejudiced against the order of the Church of England, as to bee so great an enemy to Religion in generall as to oppose the exercise of Prayer and Devotion.

Such a Lent therefore is without exception, and it would rejoice my soul to see but so much respect paid to this primitive and pious institution.

It is reasonable then, you see, for mee to expect those, whose necessary employments will permit them, to attend God's daily worship.

Where there are many in a family, there are some alwayes, or at lest one, that can bee spared, (where people want not good will) to keep up their interest in the Church's prayers, which are not offered up to God by the Minister only in the behalf of the people present, but in the behalf of all faithful Christians absent, &c.

2<sup>dly</sup>. To render our publick devotions efficacious, wee must bee conscientious in the discharge of our more private devotions to God, both in the *family* and the *closet*.

Where people are so happy as to have an opportunity, to worship God, with great ease, in God's house, early in the M[orning] and late in the E[vening] to offer up their Mattins

and Evensong, (the condition of this place) there is less necessity (if any at all) for any publick address in the family; for *Family Prayers* are to supply the want of *Church Prayers*, which are to bee preferred before them.

But where Christians are remote from God's House, or by negligence of their Minister, or any other account whatsoever, are deprived of God's publick worship dayly, there ought to bee some publick homage done to God twice a day in the family, &c.

In the next place, to quicken and put life into our publick addresses to the Throne of Grace, whether in our own houses or in God's, wee must make conscience of our closet devociions, of praying in secret to our Heavenly Father, who will reward us openly, according to the counsell of our LORD and Saviour, who doth advise us in the 6<sup>th</sup> of St. Matt. at the 6<sup>th</sup> v: *But thou, when thou prayest, enter into thy closet, &c.*

In case wee meet with obstructions and necessary hindrances of frequent, sett, and solemn devociions in the closet, (which is the case of many devout Christians, tho' it is alwayes their great unhappynesse when it is so) wee must not fail to keep up a constant intercourse between God and our own souls by pious and devout breathings and ejaculations out of a Christian sence of our past sins, present wants, and fellow feeling of the miseries of our brethren: which sort of devociion (and no sincerely religious soul can bee a perfect stranger to this sort of devociion) may bee exercised in all places, at all times, and upon all occasions:—

on the  $\left\{ \begin{array}{c} \text{waking} \\ \text{bed} \end{array} \right\}$  or  $\left\{ \begin{array}{c} \text{walking} \\ \text{way} \end{array} \right\}$  in the  $\left\{ \begin{array}{c} \text{shop} \\ \text{or} \\ \text{field.} \end{array} \right\}$

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#### LXI.—PORTION OF DIARY.

1684. OTHER passages relating to conformity during my abode at London, and 2<sup>d</sup> attendance at Court.

10 April. I arrived at Windsor and the first day of my attendance I waited on the Bishop of Rochester\*. He thanked me for the letter I sent him about the revivall of the Weekly Sacrament in this Cathedrall. He excused himself for not

\* Francis Turner, S.T.P., consecrated Nov. 11, 1683. He was translated to Ely Aug. 23, 1684.—Le Neve's Fasti.

answering it, but declares that when hee comes to Rochester, hee will set it up, telling mee also that hee intends to doe the same at Windsor, and that hee had set up Prayers at 7 a clock in the morning and 8 a clock at night, to bee read for servants and the souldiers. Moreover the Bishop inquired whether the Weekly Sacrament was begun at Yorke, wondring very much that it was not done yet, when the Cathedralls in the Province of Canterbury advanced on apace, informing mee of one Cathedrall more that had begun this good order, which I had not heard of before, namely Gloster.

8<sup>th</sup> May. On Holy Thursday I waited on the Bishop of Rochester, who showed much forwardnesse and zeale for the promoting of Weekly Sacraments in Cathedralls, and after my presenting unto him the state of my parishes, as to the Monethly Celebration of the Communion, in each of them, and declaring unto him the number of people to bee soe considerable, that it became burthensome to my Curates to discharge their duty in that particular, without the assistance of more than one person, hee advised to celebrate the Communion oftner, and weekly if there were occasion. And when I replied to him, I was afraid to reproach the Cathedrall and the Metropolitick Church, his Lordship answered that was noe matter provided my parishes would bear it.

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## LXII.—MR. OLEY TO DEAN GRANVILLE.

HONORABLE AND REVEREND SIR

SALUTEM et officia in X<sup>to</sup>. Jesu. As I did much rejoice at the receipt of your first gracious letter, so I cannot but more condole the losse of the second. But to loose letters that come to me directed to my house in Woster has been frequently injurious to me. I lost two that came from my good lord the present Bishop of Ely, some out of Ireland, where I had a constant intelligence with some Yorkshire ladies committed to my assistance by Bishop Fern; one, that tho' maryed to Col. Talbot, yet by my poor help of sending her letters, books, and getting good assistance from my Lord Bishop of Kildare, &c. lived and dyed most piously and joyfully, confident and comfortable in our Church of England, to the great admiration of her husband, who sayd he thought our religion could not have produced such a person: as also an other aged woman, who

made the papists astonisht at her good life and comfortable death in our Church.

These, and others, more, I heard were sent to me thither. But I could not trace them to my house, as I have since proved (to the vile mayd servants face) that one letter (I sent to a sad freind whom I left at my house when I went away, and shee was suddainly called away within 6 or 8 days after) that one letter was brought 3 or 4 times to the house, and the servant would not give it house room till the partyes return. This I attribute to her former education under a puritane, whose leven was not purged out.

But, most worthy, Rev<sup>d</sup>. Sir, my complaint for the losse of your second letter doth not discharge my dutie of gratitude for any one of the three, much lesse for all the three so signall and significant favours bestowed upon mee. I do here desire your charitie to think I have a longing mind in a very few words to expresse a multitude of most humble and hartie thanks for your great condescension to acquaint a man of so low a degree of abilities and merits with your godly designes. The less I am able to advise, the more am I bound to beseech HIM Whose Name is Wonderfull, Counsellour, to assist and direct you in *that peice of advice to the young scholars in the Universities* \*. If it be not past the press already, I would humbly pray you to look over the short, smal, but weighty and worthy treatise of the Reverend worthy, M<sup>r</sup>. Thorndike's, printed 14 yeares agoe. The title is "A Discourse of the Forbearance, or the penalties which a due reformation requireth." There in the 7<sup>th</sup>, 94<sup>th</sup>, 110<sup>th</sup>, 164<sup>th</sup> pages, you will see the good that the Clergie are bound to, which if they neglect or be not able to perform, the Reformation can not stand, p. 7 : then other passages.

Besides, their excesses in pouders and periwiggs, and long hair, rideing in long gowns and new lay fashioned coats above them; their excess in drinking wine, new found liquors, &c. tho' not to be drunk, yet too much, very much more then was used, &c. are worthy to be taxed and reformed. The Lord God enable his sacred Majestie and the holy Bishops, &c. to attempt and effect the reformation of these things, and to injoyne the yong and all clergie to remember there is a dutie of mortification to be practized, especially on the set fasts of the Church. We give great offence to the Church of Rome by our great neglect of them.

Reverend Sir, worthy M<sup>r</sup>. Deane of Durham! have but the

\* Mr. Oley no doubt refers to the "Letters of Advice" which the Dean addressed to his Nephew on his admission into a College in Oxford, and which were subsequently published in 1685.



patience to read my congratulations (homely but hartie) of your advancement to that dignitie, which I have heard Dr. Cousin (the Rt. Rev. Bp. of D[urham]) say, was the best preferment in England. The Lord give you much joy in the possession, and much good speed in executing the good offices of the place, to his glory and your good account. So prays your very humble servant, weak and aged (83 current).

Begging your prayers, Reverend Sir, for him who pants for an opportunity, *vacare Deo*, in prayer and preparation for my dissolution and for all men, especially Christians, even for me the unworthy

BARNABAS OLEY.

From Caxton to London. To the very Reverend  
and much honor'd Doctor Denis Grenville, Dean  
of Durham, at the Clarke of the Closet's Lodgings  
in Whitehall, humbly present these.

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LXIII.—DR. BEVERIDGE TO DEAN GRANVILLE.

REVEREND SIR,

THIS is to congratulate not only yourself but our whole Church, and particularly that of Durham, in your so well deserved advancement in it, which I doe not question but by the blessing and assistance of God you will improve to His glory and His Church's good. I am mighty glad that you have at length a prospect of accomplishing what you have been so long endeavouring, even of getting up the Weekly Communion in that Cathedral, which will certainly be the best work you can begin your office with, and that which will be as acceptable to God as it is profitable and advantageous to all pious and devout soules. I take it as an extraordinary kindness that you have been pleased to pitch upon and accept of my house for a place of retrement, and desire you would be as free there as if you were at home, and command not only what the house but the city can afford for your entertaynment, which if you would vouchsafe to doe, I shall allwayes acknowledge myself obliged to you for it. For whatsoever else may be wanting you may assure yourself of as hearty a welcome as ever you can have in the Deanry of Durham, when settled there. By the short intimation you give me that my Church will be taken care of next Sunday I please myself with the hopes that you yourself will doe me and my congregation the favour as to supply my place not only in the pulpit but at the holy Altar, which is a great satisfaction to me, and so it will be to my people too. My lord of

Canterbury's great undeserved kindness in conferring this place upon me hath occasioned my absence a great while. But next week I hope by the blessing of God to return home and then I hope to have the happyness to enjoy your good company, in the mean while I commend you to the protection and assistance of Almighty God in all your affayres, and desire that you would doe the like for

y<sup>r</sup> truly affectionate friend and brother,

WILL. BEVERIDGE.

Canterbury,  
Dec. 4, 1684.

My humble service to our worthy friend S<sup>r</sup>. George Wheeler.

These for the Reverend Dr. Grenville,  
at Dr. Beveridge's house in Corbet's Court  
in Gracechurch Street,  
London.

#### LXIV.—MR. ROBERTSON TO DEAN GRANVILLE.

Edrom, Dec<sup>r</sup>. y<sup>e</sup> 18, 1684.

SIR, I took journey to Durham in September last to have payd my annuall respect to your Honour and your living of Sedgefield (a place I tooke very much delight in, and where I cannot but say with a good conscience I served you as faithfully in the observation of your Rules and Injunctions as my slender abilityes could amount to\*) but had not the good fate to see you, as I was informed I should, at that time. I have very frequently manifested a gratefull memoriall of your favours by writing to you, but never had the honour to have so much as a line from any of your servants tho' you have had line upon line from me since my arrivall to this place. And because I suspect the miscarriage of some of my letters, I shall so far entrench upon your weighty affairs and time as to affoord some relation of my condition since I left your service. When I had so suddenly fallen into a præcipice from the ornaments of [a] Church that was cloathed with wrought gold into the naked and deformed way of extempore devotions, I was exceedingly perplexed; and almost tempted (if the obligations to my friends and especially piety to my parents, had not restrained) to have turned myself loose upon the favour of the Church of England

\* Mr. Robertson was the Dean's Curate at Sedgefield from 1680 to 1683.

whereof I am a Preist. But when I saw the governours of this nation serious in the execution of the lawes, and reducing the country into some order, and the principall persons of the Clergy assuring me that ere long wee should be moulded and fashioned into that seemly order that I so much covet, I was persuaded to continue. I am very confident would it please authority to proceed to that which they had once propounded, that every person of quality should bind for the good behaviour of all their vassals and tennants (which you know are almost their slaves) it would contribute to our peace, which were an excellent season for building the outward Court of our Temple, and beautifying it with Canons and uniformity of publick addresses to God. Truly for my self and many other of my brethren of the Clergy and other persons with whom I most frequently converse, our very informall and . . . . . prayers breath after forms, that wee may with one heart and mouth glorify God the Father of our LORD JESUS and praise him with one consent, that Babell may be removed and wee may all speake one language to God. Our Church, as well as my selfe, hath sustained a very considerable blow by the death of our most reverend Primate, Bishop Burnet, a person most exemplary for his private converse, and enclined to regularity, being bred in the way of your Church, above his fellowes. I hope God, that alwayes raised up a new prophet when the old was dead, will supply that want that by this means our Church may be the joy of the whole nation. I have not enjoyed so good health since I left you as I had formerly, this place where I live, being moist, hath made me mighty subject to rheums and defluxions. I have seen your Church of Norham since I came here very often, and preached and received the Sacrament there on Easter-day last, and as frequently as I could at other times, that I might obey that last injunction I had from you that I should endeavour neither to loss the language nor way of your Church, and I hope you will not desyre me to do any thing here, having no authority for it in publick here, that may evidence my zeall for the admirable service of the Church of England, what ever I do in private. I have perused your Sermon and advice to the Clergy of your Jurisdiction and must say that I never . . . . . a peice that declared more trew zeall for the advancement of pietie and regularity, and tho' some people I know are pleased to censure you for playing so much on one string, and continually pressing good order, yet I humbly imagine, seeing God has by his Son and Apostles provided us sufficiently with essentials and substantialls, a Clergyman's duty especially an Ecclesiasticall governour's part is to see that all

circumstantiality be regarded and the law if necessary put in execution. I hear that the Deane of Durham is gone to his long home, I doubt not of your succession but will not congratulate on it least I seem, which I abhorre, to flatter, or sing the Triumph before the completion of the victory. But I hope my next journey to Durham will give me the satisfaction of soul to see that Church in better order, and the Table of the Lord furnished every Lord's Day with guests that desyre to serve God after the primitive manner, or as near as they can. You were pleased once to solace me with the expectation of your northern journey to visite our poor kingdom. I am not yet out of hopes of it. If you please to signify to me the time of it, I shall not only endeavour to be a guide to you, that has guided me so well formerly, but also endeavour to give you the best reception I am able, being now a housekeeper and near the borders of matrimony, if all things concur as I imagine they will. And now I beg of you that where wee want the externall, I may enjoy fellowship in prayers and supplications to God and your blessing on all my designs and purposes. And I pray God preserve you to continue an ornament to your Church and Nation and a countenancer of all that are religious and loyall. I am, with the greatest veneration, Sir, your Honour's most oblidge and most obedient servant,

PAT. ROBERTSON.

LXV.—MANDATE ADDRESSED BY ISAAC BASIRE, ESQ., OFFICIAL OF THE ARCHDEACONRY OF NORTHUMBERLAND, TO THE CLERGY OF THAT ARCHDEACONRY.

ISAACUS BASIRE Armiger, Legum Doctor, Officialis Officialitatis Archidiaconatus Northumbriæ, Universis et singulis Clericis quibuscunque per totum dictum Archidiaconatum ubilibet constitutis Salutem. Vobis et cuilibet vestrum conjunctim et divisim committimus ac firmiter injungendo mandamus, quatenus hoc Mandatum et Injunctionem nostram hisce verbis sequentibus in Ecclesiis vestris ubi major adfuerit populi multitudo aliquo die Dominico, declaretis et publicetis, viz.

By virtue of a Mandate from Isaac Basire Esq. Dr. of Laws and Official of the Archdeaconry of Northumberland, in pursuance of and for the due execution of the Laws and Canons Ecclesiasticall of the Church of England. Whereas Publick Baptism should not be administred but upon Sundaies and



other Holy Days, when the most number of people come together, as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the Baptism of Infants, every man present may be put in mind of his own profession made to God in his Baptism, and that the parents of children so to be baptized shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate, and then the Godfathers and Godmothers, and the people with the children, must be ready at the Font either immediately after the last Lesson at Morning Prayer or else immediately after the last Lesson at Evening Prayer: And whereas when (great cause and necessity urging) Private Baptism is ministred in houses, it is required by the law that if the child in this sort baptized do afterwards live it shall be brought to the Church, to the intent that if the Minister of the same parish did himselfe baptize the child, the Congregation may be certified of the true form of Baptism by him privately before used, and if the child were baptized by any other lawfull Minister that then the Minister of your parish shall examine and try whether the child be lawfully baptized or no, Yet notwithstanding, in great contempt and neglect of these godly and wholesome laws, most children born in the Town of Newcastle, though no necessity urgeth thereto, are christened privately in houses, and when they are so christened the lawfull christening of the same is never afterwards certified in the Parish Church, so that whether they be duly and lawfully baptized is not certainly and publickly known. And when children are brought to the Church to have publique Baptism administred they are brought too late, and are christened when Divine Service is ended and the Congregation gone, and are sometimes brought when the Holy Sacrament of the Lord's Supper is to be administred, to the occasioning of great disorder in the House and Service of God. It is therefore hereby injoynd that the Rubricks and Laws Ecclesiasticall relateing either to the Publique or Private Baptism of Infants be hereafter duly and constantly observed and kept, as well by the Minister of this Church as by the parents of such children so to be baptized within this parish, under pain of Ecclesiasticall censure.

Et quod in præmissis feceritis, seu aliquis vestrum feceris, nos, seu locum nostrum tenentem, quam citò poteritis unà cum præsentibus debite certificetis. Datum sub sigillo nostro quo in hujusmodi utimur. . . . die Februarii A<sup>o</sup>. Domini 1684.



LXVI.—LETTER FROM LORD CREWE (BISHOP OF DURHAM) TO  
THE DEAN AND CHAPTER OF DURHAM, ON THE SUBJECT OF  
WEEKLY COMMUNION IN THE CATHEDRAL.

THIS comes not so much by way of Injunction, as of advice, to you Mr. Dean, and the Prebendaries, of Durham, that you would consult the Rubrick in the Communion Service, concerning the weekly receiving the Holy Sacrament of the Lord's supper in Cathedrall Churches, which laudable and statutable practice according to the Liturgy (though too much disused in many places) is now revived in severall Cathedralls; the neglect of which I think not justifiable, especially when there is a convenient number of Communicants, which can never be wanting if you and the Prebendaries would contrive so to serve your Parish Churches as by turnes to attend this most holy duty in the Cathedrall. I am sure your own inclinations to this devotion are such as might save me the labour of enforcing what the Law requires; and however I commend this matter to your care, and shall expect that after next Easter the Holy Communion be duly administred every Sunday in the Cathedrall, and I question not but you will find by this a great encrease of piety, which will be not only an advantage to the receivers, but also a satisfaction to those who attend God's Altar in this sacred administration. You have the prayers and blessing of your very affectionate Diocesan,

N. DURESME.

Aprill 7<sup>th</sup>, 1685, }  
Covent Garden. }

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LXVII.—SECRETARY OF STATE'S PASSPORT FOR DEAN GRANVILLE.

ROBERT, Earl of Sunderland, Baron Spencer of Wormleighton, one of His Majesties most honourable Privy Council, and Principal Secretary of State.

To all Lord Lieutenants, Deputy Lieutenants, Sheriffs, Mayors, Justices of the Peace, Constables, and other His Majesties Officers, whom it may concern, Greeting: These are in His Majesties Name to Pray and Require you to permit and suffer the bearer, the Reverend Doct<sup>r</sup>. Granville, Deane of

Durham, with his servants, freely and quietly to pass from this place to the City of Durham, and to return to London, without any let, hindrance or molestation whatsoever. Given at the Court at Whitehall the 26<sup>th</sup> day of June 1685. SUNDERLAND\*.

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LXVIII.—MR. SMITH † TO DEAN GRANVILLE.

Madrid, March 13<sup>th</sup>, S.N. '86.

REVEREND SIR,

'Tis now two moneths since I received yours, in which you giving me some hopes of a larger and fuller to follow it, I have ever since expected it from post to post, because I was desirous at this distance to write as much at once as I could, since I can but write seldom. But my duty and my obligations require me to defer no longer the payment of a gratefull return to such a solid kindnes as your last brought along with it. For at the same time I received a double portion of your favour and bounty, for which I most humbly beg your acceptance of my hearty thankfullnesse, and the utmost service of my life and power. I have since bin raking booksellers' shops so deeply that I have imbecill'd it very much in the pursuit, and with the rest I do not intend to buy land, but think my self oblig'd to lay it out in such a manner as may render the expence agreeable to the gusto of the donour at my return. You know, Sir, the common reward of benefactors in this part of the world is Masses and Requiems and Ave Maries, and if I bring you a competent number of those merchandise, I shall think you religiously recompens'd. I will not further trouble you with any further accounts in pursuit of the contents of my last, till I hear more fully your resolutions, and what measures you took in an affair so important to your family. However for my self be sure of my continuance in my fidelity and duty according to your directions.

This morning we have bin all setting your nephew, my Lord Carteret solemnly out of Madrid towards the Escorial. He has bin here ever since Christmas, and now goes to stay at Paris till

\* This seemed sufficiently curious to be worthy of preservation: passports in England having so long been things unheard of.

† Chaplain to Lord Lansdowne, who was then Ambassador at Madrid. See the former volume of "Dean Granville's Remains," p. 204, *note*.

7<sup>ber</sup> and returns to consummate his marriage, after 6 years travail and absence.

It is now with us the middle of Lent. A throng time here for Missions and Preaching, at which I am as frequent an auditor as the Church of England's devotions will permit me: for I do not suffer the other to jostle out these, and therefore am sometimes restrain'd of my curiosity. But that ought to be no great consideration with me, in comparison of the satisfaction I have of confronting their Mass with my Common Prayer-book which I assure you, Sir, is as duly repeated at Madrid as at Durham.

The Spaniards are naturally so averse from the conversation of strangers, that I cannot meet with their Clergy so as to enter into any familiarity with them, but here are some Irish monks that are good men and very kind, and ready to carry me to see what I have a mind. I lend them my Latin Common Prayer-book and do hope to find an opportunity of conveying one to the hands either of the Nuncio or Archbishop of Toledo, or both, which 'tis probable will be to purpose for the reputation of the Church of England, which people in this country know no true accounts of.

I received last post a letter from Mr. Miller, wherein he tells me that the supply of my place in my absence doth give you new trouble. It is my fortune to leave all the burthen of my affairs upon your shoulders, whilst my own share is all satisfaction. 'Tis unequal, Sir, I must confesse, but when it shall ever be in my power to serve you in those spiritual performances I ought not to decline any thing, and in the mean time must rely upon your great sufficiencie.

It is a great satisfaction to me that my brother proves dutifull and serviceable to you, but most of all to find him sensible of his happiness under the patronage of such a master. And I look upon it as signal a providence to him as to my self that (as the bishop of E. phrases it) we are in the hands of a person beyond the hopes or the power of our own parents. His letter truly is not ill writt, and for the stile of it, it gives me some hopes he may in time arrive to Johnson's imitation, for he has already got the parentheses of his master.

I am sorry, Sir, to hear you are yet upon trialls of skill in your Cathedrall affairs, but I hope your usual dexterity and application will gain you entire victory. I am sure the publick good, from which, without flattery, I never yet knew you separated, requires you should always gain it, and all whom you outdo, do themselves reap the benefit of being subdued. And therefore, Sir, that God may long preserve and direct and assist

you, as it ought to be the prayer of all good men, so it is in the most hearty manner of,

Reverend Sir, your most obliged and most  
faithfull humble servant

J. SMITH.

I hope, Sir, this will find my Lady in good health.

To the Reverend Mr. Dean of Durham.

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LXIX.—JUNE 16, 1686.—ROGER BLAKISTON'S PENANCE\*.

WHEREAS by the sin of drunkennesse I have done dishonour to God, and given offence to my superiours of this Cathedral, and scandal to all other good Christian people: I doe here humbly confesse, and am heartily sorry for the same; and doe earnestly beg God's and the Church's pardon; and doe promise that (by God's grace) I will never offend in like manner for the future.

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LXX.—OCT. 1686. RESOLUTIONS AND RULES IN REFERENCE TO THE FUTURE MANAGEMENT OF MY TEMPORAL CONCERNES.

1<sup>st</sup>. To transact all my temporal affaires of moment (and such matters as I do not desire to doe in my own person alone) by the advice of my most understanding freindes.

2<sup>ndly</sup>. To call together as many as I shall judge meet of those in the towne [at least once a week] to conferre about matters and give me such assistance as shall be necessary.

3<sup>dly</sup>. That the number and qualifiacion of the persons shall depend on my own choice and liking.

4<sup>ly</sup>. That my brother Granville and his son (when in the country) Mr. Craddock, Mr. Beaumont, Mr. Spearman and Mr. Wilson, shall be the principal persons (if they are willing thus to assist me) with whom I shall consult, as long as I perceive they give me good and faithful advice.

5<sup>ly</sup>. That such persons as make applications to me about matters which are not suitable to my own genius, be referred to the next meeting and their businesse be propounded in the presence of my freinds.

\* Roger Blakiston was one of the Vergers of the Cathedral.



6<sup>thly</sup>. That all those persons whose advice I make use of thus in publick, *refrain from private advice that they will not owne*, and have canvass'd in publick.

7<sup>thly</sup>. That every one forbear, as much as is possible (when there is no necessity) to *offer me any private counsell* (unlesse I call for it) I being more willing to receive the opinion of my freinds when it hath past the test of other wise men, having sorely smarted by the contrary extream [Dr. Davies, Sir W. Blakiston]. From which two former directions I would have others take their measures.

8<sup>thly</sup>. That they would order their businesse so, as much as they can, (with the conveniency of their own necessary affairs) to be at leisure on Friday nights, allowing me one hour's time at least, if I send for them to assist me in such businesse as I shall recommend unto them\*.

9<sup>thly</sup>. That these my freinds and advisers, who by such a course must become privy to my temporal designes and methods would inform their acquaintance (gentry and others) how to make their necessary applications to me, in a regular and easy manner, suitable to a person in my circumstances and of my natural disposition. [*Mem.* The principal times allotted for businesse are betwixt Morning and Evening prayer.]

10<sup>ly</sup>. That they would all be such true freinds to me as heartily to *pray for*, as well as *advise* me, and give me so desirable a testimony of their love and freindship as to joyn with me (as frequently as they can) in the publick devotions of the Cathedral, especially at the Altar, receiving the Holy Sacrament there (and taking care that their domesticks do so to, by turns, likewise) at least once a moneth.

11<sup>ly</sup>. That every one of them who shall be here in Durham on New year's day (over and above their other receptions of the Holy Sacrament, whether monethly or on the great Feasts and general Communion dayes) would not fail to communicate with me that day, and say *Amen* to the hearty commendacion of myself to God (with them and theirs) together with all our joint or several designes for the year following. And that they would doe the like on Holy Thursday.

12<sup>ly</sup>. That they would be pleased to dine with me on both above said daies, and accept of on the first day of the year a pair of gloves for each of their wives, and a book, during my *humiliation*, which may be in due time, by God's blessing, their good advice, and faithful assistance of me, improved, if they live

\* *Mem.* that Friday night after supper be the time for examination of the weekly account of the house.—*Marginal note.*

to see my *exaltacion*; I mean my delivery out of my present indebted and perplexed condition.

13. That when any of the aforesaid freinds come at any time to the Deanery, they would freely (unlesse when the Prebends are with me) walk into the parlour without an introducer, and rest themselves there till the person attending in the hall gives me advertisement in the study. It being my desire that none but my bretheren the Prebends would advance farther and come into the dining room, unlesse I send for them.

[*Mem.* to account with M<sup>r</sup>. Craddock and M<sup>r</sup>. W. quarterly; at Xtm<sup>s</sup>, Easter, Midsummer and Michaelmas, and give discharges.]

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### LXXI.—MR. SMITH TO DEAN GRANVILLE.

REVEREND SIR,

THIS day 12 moneth I came to Madrid, since which time I have almost every post long'd for a letter of directions in form to steer by, and truly, Sir, had I thought it so hard to obtain, I would have secur'd it before I came from you. But now I hope you will pardon my continuall importunity till I receive it, for it would be great help to me in doing my errand thorowly where now I act by guesse, and if it happen at my return that either forgetfullnesse or ignorance occasion the leaving any part of your commands undone I shall indeed have lesse blame, but I had far rather venture to be liable to a jobation for not having done my part, then be excusable by want of due instructions, for that will make the failure double.

What has bin most remarkable here since my last was the Feast of Corpus Christi. Upon that day I went to see the procession of all the Orders of Religious, the Clergy, &c. The Nuncio carried the Host, the King and Court attending it. The most shocking part were the dancers with swords, and some such foolish things of the ordinary sort of people; for as for any falling down to it I see none, and generally in this Spain is not so rigorous as France, for here they have no hereticks, (as they call 'um) to oppose, and therefore need not exert any extraordinary zeal in opposing or distinguishing themselves. I am inform'd the great ceremony of the Corpus is at Angiers, which because I suppose you have either seen or had the relation of, I do not particularise any thing that is done here in that ceremonie. Only *one* is singular to this

countrie, i. e. *the Comedies called Auto Sacramental*, which lasted all June in honour of the Sacrament; in which, after a very offensive manner, that whole Mystery, and indeed all the whole businesse of our Redemption is exposed and represented upon the stage. I went to see them, and beheld both the Father and the Son and the Holy Ghost personated in the play-house, and in a word the whole Gospel in comedie upon the theatre of the town, intermixed with ridiculous morris dances and lascivious interludes. Things very scandalous, to give 'um no worse name, and yet not only conniv'd at, but publickly survey'd and approved by the Inquisition, and countenanced with the presence of the Clergy and Magistracie as well as ordinary people.

I am now in a manner for 4 monethes together condemned to the house and garden, for the heats will not let me stir, so that I live very solitary, but have the continuance of my health, which is very comfortable in this place especially, where, if a man hapen to aile any thing, Lord have mercie upon him, for the Physecians are both unskillfull and illwill'd, and a sicknesse endangers either a man's life or his religion. God grant that whilst we stay here none of our family may have occasion for them, and I beg your prayers for us all that the necessity of men's bodies may not bring their souls into temptation, whereof there do not want instances.

Next to my health the greatest satisfaction I have is Mr. Durel, without whom truly, Sir, I know not how I should be able to live, or do any thing. I doubt not but you know him without my character to be a faithfull friend and servant to my Lord, and indeed he is a very valuable person upon that account, but his piety and other vertues are as singular as his fidelity and friendship. Our Chapel could never have subsisted without him, nor the order of the family, how imperfect soever, have bin preserved as it is, but thro' his assistance. I write not this upon any recommendation of him, he needs it not, only, if you should think fit to give him a letter, and some little intimation how sensible I am of his kindnesse, it would do I think no harm, and be a favour to me. But, Sir, I refer to your pleasure and leisure, and whatever else I write, to your prudence, and humbly recommending my self and my endeavours and all here to your prayers, I rest, Reverend Sir,

Your most obedient and most faithfull  
humble servant,

JOHN SMITH.

Madrid, Augst. 1st, '87.

I hear my Lady Thornhill has bin very ill, but recover'd. All our prayers are very much her due.

## LXXII.—METHOD OF MY RESIDENCE. 1687.

SATURDAY, Oct. 1<sup>st</sup>. Church and Bishop's Beadsmen and other poor at the long table in the hall. [*7 dishes at first course and 3 at second.*]

Sunday, 2<sup>d</sup>. Prebendaries and some gentlemen at 3 spanish tables in the dining-roome. [*10 dishes at first course and 8 at second.*]

Monday, 3<sup>d</sup>. Petty Canons and their wives at the long table in the hall. [*7 dishes at first course and 3 at second.*]

Tuesday, 4<sup>th</sup>. Some gentlemen at the great ovall in the parlour. [*8 dishes 1<sup>st</sup> course and 5 the second.*]

Wednesday, 5<sup>th</sup>. The Singing-men and their wives. Cornetts and others at the long table in the hall. [*6 dishes first course and 4 the second.*]

Thursday, 6<sup>th</sup>. Justices of Peace at 3 spanish tables in the dining-roome. [*The same number as on Sunday.*]

Friday, 7<sup>th</sup>. Great ovall in the parlour after evening-prayer. [*5 dishes at 1<sup>st</sup> course and 4 at second and to go to the cooke's table.*]

2<sup>d</sup> WEEK. Saturday, 8<sup>th</sup>. Bell-ringers and other Officers with Beadsmen of the Church at the long table in the hall. [*Dishes as before on Wensday.*]

Sunday, 9<sup>th</sup>. Gentry at three tables in the dining-roome. [*As before on Sunday.*]

Monday, 10<sup>th</sup>. Ecclesiastie Officers and Attorneys at the long table in the hall. [*As before.*]

Tuesday, 11<sup>th</sup>. Country Gentry at 3 spanish tables in the dining-roome. [*As before.*]

Wednesday, 12<sup>th</sup>. Tradesmen at the long table in the hall. [*As before.*]

Thursday, 13<sup>th</sup>. Kindred at the long table in the hall. [*As before.*]

Friday, 14<sup>th</sup>. The great ovall in the parlour, after Evening Prayer.

3<sup>d</sup> WEEK. Saturday, 15<sup>th</sup>. Poor widdows and neighbours at the long table in the hall. [*As before.*]

Sunday, 16<sup>th</sup>. Kinred in the dining-roome. [*As before.*]

Monday, 17<sup>th</sup>. Citizens in the Towne, especially tenants in Elvet, at the long table in the hall. [*As before.*]

Tuesday, 18<sup>th</sup>. Luke's Day. Shopkeepers and workmen at the long table in the hall. [*As before.*]

Wednesday, 19<sup>th</sup>. Citizens, especially such as are near St. Nicholas, at the long table in the hall. [*As before.*]



Thursday, 20<sup>th</sup>. Master and King's Scholars, and Organist and Quiristers. [*As before.*]

Friday, 21<sup>st</sup>. The great owall in the parlour after Evening Prayer. [*As before.*]\*

LXXIII.—NOVEMBER THE 3<sup>d</sup>. '87. DETERMINACION CONCERNING MR. HOPE† UPON HIS ENTRING ON MY CURE OF EASINGTON.

1<sup>st</sup>. THAT his sallery shall be 50<sup>li</sup>. per annum, and paid him

\* The following extract from the Acts of Chapter on the subject of the Dean and Prebendaries' Residence may not be uninteresting:—

"1662. Nov. 20. Whereas the Deane and Prebendaries of this Church have been accustomed to keep great hospitality, espetially durement the time of their residence according to the Statute in that case made and provided, in keeping of which Residence there hath been so great excesse since the late Restauration as if it should be continewed would be so great a charge as diverse of the Prebends will not be able to beare and so great a scandall to sober and prudent men as ought with great care to be prevented. Itt is ordered by the unanimus consent of the whole Chapter that from henceforth neither the Deane nor any of the Prebendaries shall at any time durement their one and twentic days of Residence, excepting one day in each weake invite more than six persons beside such strangers as they shall accidentally meet, and that their provisions shall be such as shall be sutable to the number and quality of their company, avoiding both extreemes of parsimony and profuseness: And that if the Deane or any of the Prebendaries shall not observe this Order, unless it be in time of Christenmas, they and every one of them shall for every time in which they shall transgresse, unless it be upon some extraordinary occasion to be approved by the Chapter, forfeite the summe of five pounds to be deducted from their pay at the next Auditt, and to be bestowed upon the poor according to the appointment of the Deane and Chapter."

† After the Revolution of 1688 Mr. Hope followed the example of his old master, and steadily refused to take the oaths to William and Mary, or to recognize in any way their sovereignty. He eventually retired into Cleveland, where he died. Some letters and papers respecting him and his widow are preserved amongst the Rawlinson MSS. in the Bodleian Library. Two are subjoined. Three letters addressed to him by his brother-in-law, Mr. H. Doughty, which are of some interest, will be found in the Appendix.

*Certificate respecting Mr. James Hope.*

"THESE are to certify all whom it may concern, especially their Majesties Justices of the Peace for this county of Durham, that the sole reason we the Constables of Easington in the said County had to present Mr. James Hope as a disaffected person, was his not naming or particularizing the King and Queen in the publick prayers of the Church. Other cause than this why he should be thus reputed, either from any words or actions of his, we never had nor have heard by any relation, but on the contrary at two several times, when the French Privateers were on our coasts we our selves and the whole Constabulary are witnesses of a great deal of zeal and courage shew'n by him in opposing them, and more particularly when two Privateers had driven three ships on ground, one within, and the other two near our Parish, and



quarterly, commencing at Michaelmas last past, he accounting for the surplice fees.

2<sup>dly</sup>. That he (if he remaine a single man) shall have his lodging in the house, and his diet, whensoever I or my wife remain there, but at other times he is to provide for himself.

3<sup>dly</sup>. That I will give him the running of a horse in my ground, if he desires to keep one, but shall not allow him nor any Curate for the future the command of my stable, as I did Dr. Davis, or of any horse, without leave from me or my steward, but am willing, if he shall have necessity for a horse, and desire one, that he should be accommodated sometimes for some small journeys here in the Bishoprick, provided I can at those times conveniently spare one.

4<sup>ly</sup>. That when he hath just necessity to come into Durham, with my approbacion, he shall be welcome to lodge in my house, whensoever I happen to have a bed to spare, which will not be often, by reason I have taken Mr. Owen for the present into Mr. Smith's chamber. But this privilege of lodging sometimes in the Deanry shall not be a president for other curates to expect it, having very seldom allow'd it to any; and only to

burnt one of them towards Hartlepool. We are all of us very sensible, and all who now subscribe eyewitnesses, that he was one of the chieftest instruments in preserving the other two vessels from being burnt, himself lying within the reach both of their great gunns and musket shot when the whole town, except one man, forsook him, not judging the place where he lay a safe post, whilst he still continued there firing upon them with a fowling peice. Witness our hands this 10<sup>th</sup> day of August 1690.

“Michaell Rawling, Constable. Chris. Robinson. James Reed. Rich. Hirdman. Tho. Mellsonbe. The mark X of Jo. Leightfoot, Constable.”

*Letter on behalf of Mrs. Hope.*

“SIR, with the privy and advice of good Mrs. Hall, I presume to give you the trouble of these few lines on behalfe of the poor widdow of a clergyman, Mr. Hope, with whom your family at Skelon [? Skelton] were not unacquainted, to be admitted into the list of pensioners in your corporation of the Sons of Clergy to which her poverty justly intitles her, and which will be sufficiently certified. I am not unapprized of an objection that may be made—that is, Mr. Hope's non-compliance with Revolution. But the Honourable Mr. Booth, who succede Dr. Granvill in the Archdeaconry and Easington church, continued him as long as he would stay there, and employed him to collect his tythes and to preach in his Church some time after the Revolution, and he retired into Cleveland with the universall love and respect of all his Bretheren. And I can assure you most of the principal of our College and neighbouring Clergy here think it to be no objection at all, and think there ought to be noe distinction but Episcopal and Presbyterian.

“She is now above 70 and very infirme. And I am humbly of opinion that charity being of soe extensive a nature it [ought] not to bee confined to the poor distinctions of party.”

It does not appear who was the writer of this letter, a copy of which only has been preserved. The particular “distinctions of party” to which he refers have long passed away, but the feeling which dictated his concluding words ought never to be obsolete.

those as did me some extraordinary service, and at such times when I could not dispense with their attendance.

5<sup>ly</sup>. That he procures as soon as he can a lycense from the Bishop to serve the cure, that neither of us shall be free of one another without a year's warning, unlesse it be by mutual consent.

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LXXIV.—Nov. 3<sup>d</sup>, '87. DETERMINACION CONCERNING MR. MARSHAL, UPON HIS COMING TO EASINGTON TO ASSIST ME AND MY CURATE, BY WAY OF PROBACION; AS MR. ROBERTSON DID, MR. BEAUMONT, AND MR. HOPE, AND MR. LISLE.

1<sup>st</sup>. THAT M<sup>r</sup>. Martial's sallery, during his time of probacion, be 30<sup>li</sup>. per annum, without other conveniences or expectations, which is ten pound sallery (in consideration of M<sup>r</sup>. Marshal's being a preist) more than I gave M<sup>r</sup>. Hope. The other conveniences which M<sup>r</sup>. Hope has enjoyed being upon another account, and in lew of his assistance of me as an amanuensis.

2<sup>dly</sup>. That tho' I can by no meanes afford him the convenieney of lodging in my house, yet he shall be welcome to eat with me when I myself am at Easington with my family, every day during my stay.

3<sup>dly</sup>. Forasmuch as a Probationer depends upon the will of the person that does employ him, so as to be disposed of in case he shall not give content, I doe allow him the liberty, and advise him to seek after any employment which he can honestly and modestly procure; and upon his procuring any such place, and notice thereof given to me, I shall at any time, upon a week's warning, not only release him, but assist him, as farre as he shall merit from me by his modest, sober, conformable and discreet behaviour.

4<sup>thly</sup>. That he shall have the liberty, in my absence, of retirement (if he desires it) into some of the roomes of the Parsonage-house, for reading, writing, or devotion, or any other scholar-like exercise or designe; for which I conceive the Chappel, or (the middle) chamber next to it, the most convenient, as also the liberty of walking in the garden if he desires it.

WILL. MARSHALL.

## LXXV.—DUTIES REQUIRED OF HIS CURATES BY DEAN GRANVILLE.

THE particular and respective duties which I require of my curate Mr. Hope, and of Mr. Marshal, whom I appoint to assist Mr. Hope in such manner as is mentioned in this paper, and whom I receive by way of tryal, in order to my further preferring or recommendacion of him to some place or imployment in case he shall so behave himself as to give me full content and satisfaction.

1<sup>st</sup>. I doe impose upon Mr. Hope in my absence the whole care of my Parish, requiring him to doe all that in him lies that all persons under him may diligently and faithfully perform the respective duties required of them, expecting an account of what I imposed on himself, and informacion from time to time of the omissions of others, in contempt or neglect of mine or his order and advice in any thing relating to the cure of the Parish.

2<sup>ly</sup>. That Mr. Hope shall observe in my absence the same order that I doe when I am present in his officiating, and be principle executor of the Church Offices, calling for such assistance from Mr. Marshal as I doe when there from him, for the solemnity of the service rather than his own ease.

3<sup>dly</sup>. That the duty of catechising, expositions, and occasional discourses and applications, relating to the order of the Church and Parish, both in time of Divine Service and in the Vestry, shall be incumbent upon Mr. Hope, having been train'd up according to my mind, and having had experience of the Parish.

4<sup>ly</sup>. That he shall choose what dayes he will to preach, both on Sundayes and Festivals, but not be obliged to preach oftner than once in a fortnight, over and above the Commemoration Dayes and greatest Feasts and Fasts, which I would have him generally reserve to himself, unlesse when there should happen any extraordinary impediment, in which case he must give timely notice to his assistant.

5<sup>ly</sup>. That he shall take care of visiting the sick, private Communions, and Baptisms (when there shall be any absolute necessity for the same) and personal application to the whole in their houses, according to my established order, unlesse there be any impediment from another duty to be discharg'd at the same time, indisposition of body or any other just necessity; in which case also he shall give notice to his Assistant, whom I doe require to undertake the same, unlesse he shall have at that very time some necessary obstacle.

6<sup>y</sup>. That M<sup>r</sup>. Hope shall make it his businesse upon the first entrance of M<sup>r</sup>. Marshal to inform him of all such orders and customes of my Church and Parish as may be requisite for his informacion, in order to give me full content and satisfaction. And I doe require him to receive his informacion and follow his advice as others have done before him.

7<sup>y</sup>. That the other duties required by my directions, as well as by the Rubricks and Cannons in relacion to the Sacrament, Service, or Sermon, shall be incumbent on M<sup>r</sup>. Marshal, which in effect will be little other than the reading one of the Lessons, the Letany, the Epistle, Confession at the Communion, following with the Cup, and preaching every other Sunday and Holyday designed for a Sermon, unlesse in case of M<sup>r</sup>. Hope's sicknesse, or indisposition, or any other accident which may incapacitate him personally to discharge his office, when I expect M<sup>r</sup>. Marshal to keep up the order of my Parish, and doe the whole duty at that time as well as he is able, as M<sup>r</sup>. Hope is to doe on the like account.

Nov. 11<sup>th</sup>, 1687.

As far as I am concern'd in it, I subscribe this paper.

WILL. MARSHALL.

[*Instructions as to*] *Preaching*\*.

THAT whensoever he foresees any occasional office to be performed the day hee shall preach on, as of Baptisme, reception of a child into the Congregation, Churching, Marriage, Confirmation or Burial (tho' there should be no Funeral Sermon desired) that hee make some reflection thereon, endeavouring to draw his discourses that way, as far as the subject will permit: but chiefly when there's a Sacrament that he does in an affectionate way, presse the people to reverence and devocion, and not only on the day of the celebracion, but the Sunday before that hee addresse himself to the people in a preparatory way.

That when the Articles of the Church of England, or the Canons, Excommunications, Citations, or Briefs, or any thing enjoined by publick authority are read in the Church that hee indeavour to improve the same allsoe by some short reflection thereon.

That whensoever there is a change in the Church devotions,

\* This Paper about "Preaching" is without date, but as it evidently forms a portion of some directions given by the Dean to his Curates, the Editor has judged that it may be conveniently appended to the Instructions given to Mr. Hope and Mr. Marshall.



in the use of any of the extraordinary occasional prayers and thanksgivings, that hee give some profitable hints thereof to the people, as often as hee can, in his sermons; or indeed whensoever there's any thing very extraordinary that happens in the Parish or in the Nation, or in Christendom, which may bee much to the edification of the people to be publickly discoursed on.

That he would very well consider and observe his Majestie's Directions to preachers\*, and the cautions therein specified, (which Directions may be bound up with his Common Prayer Book, or written in the blank paper annex'd thereto) and in his generall course of preaching insist chiefly upon catechetick and practick doctrines, and whensoever hee shall see it necessary to meddle with other points that he take more care to defend his own religion than expose another's; and on those days and occasions when it becomes his duty to make some smart reflections on any party, (as on the 5<sup>th</sup> of November, and the 30<sup>th</sup> of January and the like) that he avoid all bitterness of spirit, which is unsuitable both to a Minister or a Christian.

LXXVI.—FROM DEAN GRANVILLE TO THE MAYOR OF DURHAM.

Munday at Noon.

MR. MAJOR,

SINCE the exemplary diligence of your honest predecessor and the Corporation, during the first Advent after the establishment of our new course of Sermons gave me occasion to set forth their praise in print†; I have been the more concerned that I could not extoll the practice of the Major and Aldermen this year as I did the last, but imputing your absence from Church

\* See Appendix, No. II.

† In the Epistle Dedictory to Lord Crewe, Bishop of Durham, prefixed to a Sermon preached in the Cathedral "upon the revival of the antient laudable practice of that and some other Cathedrals in having Sermons on Wednesdays and Fridays during Lent," the Dean says, "the Magistrates and People of best Quality in this City, do by their presence intimate how much they are gratified that their Cathedral should first restore this religious course, which was in use here in the memory of some of our Body, and has been at York ever since the return of the Monarchy, and we have reason to believe has been observed in most if not all Cathedrals before the great Rebellion." This Sermon was published in 1686. The letter to the Mayor given in the text must therefore belong to the year 1687. The Mayor of Durham in that year was Robert Delaval, son of Thomas Delaval of Hetton-le-Hole, Esq., a younger son of Sir Ralph Delaval, of Seaton Delaval, co. Northumberland, Knt.



on Wensdayes and Fridayes last Advent to some extraordinary necessary buisness, I am incouraged to hope that wee shall enjoy this Lent the presence of you and your Brethren, or at least a representative of your Body, at our service and sermons on those dayes, which will bee not only pleasing to my Lord of Durham (who enjoyned mee to bee very diligent in keeping up this antient and excellent order) and my selfe and Chapter in particular, but much to the edification of the whole Citty. Desiring that when wee cannot enjoy your personall presence, that some (at least one) of your families may appeare for you in the House of God, where our circumstances require an exact performance of our respective duties to God and the King. I rest, Sir,

your very affectionate and humble servant,  
DENIS GRANVILLE.

LXXVII.—EXTRACT FROM ONE OF DEAN GRANVILLE'S PAPERS,  
DATED DURHAM, FEB. 14, 16<sup>87</sup>, RELATIVE TO HIS ARREST.

ABOUT fourteen years ago there happen'd another notable dispute between me and some of the same evil instruments or their creatures, about a bargain relating to my revenue which they had craftily ensnar'd me in a Taverne, and after 7 years malicious prosecution of me (I frustrating their rage against me) fell foul on me and in an odious manner arrested me in the very cloysters of the Cathedrall Church in my Hood and Surplice, immediately after Divine Service, in the presence of 2 hundred gentry and many hundred of the people who came to celebrate one Captain Foster's funeral who was buried in the Cathedrall Church of Durham. Hereupon I complain'd to my late gracious Master King Charles the 2<sup>d</sup>. and requiring but a certificate from the then Dean and chapter of meer matter of fact, what was done in their very presence, the Dean and all the Prebends but two, [Dr. Basire and Dr. Brevint] refus'd me common justice in an honest cause, which appear'd afterwards (before the King and Councell, my Lord Chief Justice Rainsford at the Assizes, and the Bishop of Durham's Temporall Chancelour) as clear as the sun.

LXXVIII.—THE NAMES OF THE PLACES WHERE THE DECLARATION WAS READ BY THE SEVERALL MINISTERS IN THE COUNTY PALATINE OF DURHAM.

|                    |                        |
|--------------------|------------------------|
| Darlington.        | Staindrope.            |
| Gainford.          | Branspeth.             |
| Bernard Castle.    | St. Marye's Durham.    |
| Wolsingham.        | Hasledon.              |
| Bolden.            | Elwick.                |
| Witton super Wear. | Cockfield.             |
| Auckland.          | Winston.               |
| Seaham.            | Lamesley and Tanfield. |
| Dalton.            | Escam.                 |
| Hartlepoole.       | Long Newton.           |

But 65 Churches in the Jurisdiction.

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Durham, 5<sup>th</sup> of June, 1688.

Not one Major or Minor cannon resident in the Cathedrall could be prevail'd with to read his Majestie's Declaration. But nothing is yet done, the Bishop remaining still at Auckland, tho' this seems to me very great contempt of authority.

Mr. C.\* and the rest of the Clergy of the Cittty refused, tho' the Bishop injoynd them, and spoke in particular to them.

In the Diocesse also, I heare, it will bee generally refused, unlesse it bee here and there by some very few.

'Twas read I am told at Brancepeth, Barnard Castle and South Church.

I am mightily surprised at this unexpressed spirit of opposition.

(Indorsed, "Persons who read his Maties.  
Declaration in y<sup>e</sup> Archdeaconry  
of Durham.")

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LXXIX.—FORM USED BY DEAN GRANVILLE WHEN RECEIVING PRIVATE CONFESSIONS, TOGETHER WITH THE QUESTIONS USED IN THE EXAMINATION OF THE PENITENT.

WE having no directions given by the Church for private Confession and Absolution but what is in the Office for the Sick, as

\* No doubt Mr. Cock, the Vicar of St. Oswald's.

to the manner of performance, wee ought to proceed in that method, for the matter of examination, as far as *time*, and *place* and *person* will permitt.

The forme of Absolution is there sett downe, and therefore ought to be retained, but as for the forme of prayers before or after it is left to the discretion of the Minister. And accordingly severall Ministers have severall wayes and methods of performance of itt; more or lesse to edification.

The rule of the Apostle,—*let all things be done to edification*, ought to guide priests in this, and all other performances.

Being moved thereto by these considerations and the practice of the most godly and eminent Divines under whom I have had my edification (*sic*, sed? *education*) I doe make use of the forme foll[owing]:—

BEGIN first with the LORD's Prayer, saying together: OUR FATHER which art, &c.

*Vers.* O LORD, open thou our lipps.

*Answer.* And our mouth shall shew forth thy praise.

*Vers.* O GOD, make speed to save us.

*Ans.* O LORD, make hast to helpe us.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Then recite together psalme 139. *Domine probasti.* O LORD thou hast searched mee out and knowne mee, &c.

After this is said the Priest takes his place in his chaire, and requires the Penitent to kneell downe before him, and to answer sincerely in the Name and feare [of] God to such questions as hee shall by Christ's authority demand of him.

It is expedient and thought good, for the ease and encouragement of the Penitent, to have some forme of examination and answers given to him some convenient time before, to consider of for the greater proffit of his soule, and better preparation for soe solemne a duty.

THEN let the Penitent repeat one of the formes of Confessions after the Priest, with due deliberation and intention. After which the Priest rising up shall add, O LORD, I beseech thee, &c., and then solemly pronounce that excellent forme of Absolution, Our LORD JESUS CHRIST, &c.

Then let the Priest pronounce such sentences of Scripture as hee conceives most to edification. Reciting afterwards on their knees together psalm 32. *Blessed*, &c., concluding with these following prayers:—

*Let us pray.*

1. O most mercifull GOD, whoe according to the multitude of thy mercies, &c., with some few alterations:—

or

O most mighty GOD and mercifull Father, &c.

2. LORD, wee beseech thee give us grace to withstand, &c.

3. O LORD whoe knoweth that all our doings are nothing worth, &c.

4. LORD we pray thee that thy grace, &c.

Allmighty GOD the fountaine of all wisdom, &c.

*Benediction.*

*Questions to bee demanded of a Penitent (on his knees) conteining most of the important matters in relation to such Confession as may quallify him to receive with proffit and comfort the Absolution of the Church.*

QUESTION 1. Doe you truly and firmly believe all the Articles of the Apostles' Creed, receiving and acknowledging it for the chief rule of your faith. *Answer.* I doe. God helpe my unbelief.

2. Doe you acknowledge the Ten Commandments of God to bee the chief rule of your actions. *Ans.* I doe.

3. Doe you acknowledge that admirable, perfect, and comprehensive forme of prayer which our Lord hath taught and commanded us in the Gospell to say, to bee the chief rule and patterne for our prayers and devotions. *Ans.* I doe.

4. Are you convinced that you were by nature, before you were baptised into the Christian Faith, an heir of hell and lyable to eternall damnation. *Ans.* I am.

5. Are you convinced that every deliberate, wilfull, and presumptuous sin and transgression against these rules of your faith and actions, is a breach of your vow and covenant made with God in Baptisme, and such as exposes you (anew) to the wrath of God and damnation. *Ans.* I am.

6. Doe you heartily and unfeignedly repent of all such breaches of your faith and God's Holy Commandements as you have been ever guilty of, since the first exercise of your reason, to this very moment? more particularly doe you repent of those that you have at any time committed since your first renewall of your covenant with God at his Holy Table, and most espetially of such as you have committed since your last approach thither? *Ans.* I doe thus repent. God helpe my want of repentance.

7. Are you in such perfect charity with all the world as heartily to forgive all injuries done either against your estate,



person, or reputation, without harbouring any unchristian revenge? *Ans.* I desire to be soe, and trust I am soe; beseeching God to supply all my defects.

8. And when by infirmity or otherwise you shall fall into any offence against your neighbour, will you, according to Christian duty and the wholesome advice of our Church, seek reconciliation with them, being ready to make restitution and satisfaction, to the utmost of your power, for any injuries or wrongs done by you to them? *Ans.* I will.

9. Doe you now solemnly renew the covenant you made with God in your Baptisme in renouncing all sin and wickednesse, the pomps and vanities of this wicked world, and the sinful lusts of the flesh, resolving (in the Name and strength of Christ) to endeavour *sincerely, honestly, and heartily*, to obey the whole will of God? *Ans.* I doe thus renew my covenant, and will thus endeavour by the help of God.

10. Doe you perfectly renounce all merit in your owne righteousness and good actions, and wholly depend on your Blessed Saviour's merits and your intrest therein by faith, for the salvation of your immortal soule? *Ans.* I doe perfectly renounce all righteousness of mine owne, depending solely upon my Saviour's meritts for my salvation. God helpe mee to doe soe as I ought.

11. Doe you believe the Church of Rome, as it is now establish'd, an impure and corrupted Church, and their additions to the antient faith, which the reformed Churches of Christ doe reject, vaine, idle, and superstitious? *Ans.* I doe.

12. Doe you believe the Reformed Churches of Christendome the Churches of Christ, and parts of the Holy Catholick Church, wherein the purest doctrine is professed, and the Sacraments of our Lord are most duly ministred of any other Churches in the world? *Ans.* I doe.

13. And are you satisfied that the Church of England is the most happily reformed one of all others? *Ans.* I am soe.

14. Are you resolved (by the Grace of Almighty God) ever to owne the Doctrine, Discipline, Order, and even Cerimonies of the same in all places, as far as you can without disturbing the peace, and breaking the union betwixt us and other Churches of Christ. *Ans.* I doe.

15. Doe you believe that the Scriptures of God comprised in the Old and New Testament containe all things absolutely necessary to salvation? *Ans.* I doe.

16. Are you sorry for all your past neglects and contempts of soe inestimable a jewell as that HOLY BOOK OF GOD. *Ans.* I am. God grant mee grace to set a greater value on the same.

17. Doe you heartily bewayle all your past barrennesse and unfruitfullnesse under such admirable meanes of grace and knowledge, resolving (by the assistance of Christ) to endeavour in a better manner to improve your selfe by the same, as God shall give you opportunity for the time to come? *Ans.* I doe.

18. Doe you acknowledge all true and faithfull ministers of God to bee the watchmen, messengers, ambassadours and deputies of Christ Jesus, to whom you owe humble submission and obedience in the Lord? *Ans.* I doe.

19. Are you satisfied that noe imprudence, nor errors in their judgments, unworthinesse of their persons, nor scandall of their lives can render their ministry (which they doe by vertue of Christ's institution) ineffectuall? *Ans.* I am.

20. Are you then willing and resolved to render to their godly judgments, persons, and authourity all that respect which God requires in his Holy Gospell? *Ans.* I am.

21. Doe you allow your selfe at this time in any thing that you have reason to beleive a sin against God, your selfe, or your neighbour? either of commission or omission? *Ans.* I doe not allow myselfe in any such. And if I doe live ignorantly in any such, I doe beseech the searcher of hearts to discover them unto me.

22. Are you resolved (by God's grace) to endeavour sincerely to avoid for the future whatsoever that God shall by his *Spirit*, *Word*, or *Ministers*, or any other meanes, bring to your knowledge to bee a sin? *Ans.* I am soe resolved by God's grace.

23. Are you allsoe resolved to endeavour carefully to avoid, not only *grosse*, *deadly*, and *damning sins*, but all smaller sins and defects which hinder our growth in grace and vertue, as motions to pride and vaine glory, immoderate anger, impatience of contradiction, uncharitableness or revenge, which are more or lesse in the best of our natures? *Ans.* I am soe resolved by God's grace.

24. Are you resolved to bee watchfull over your heart and conscience, when you shall have any great temptation to your former sinnes, espetially when you have to doe with any persons who have disoblighd you? *Ans.* I am soe resolved by the grace of Allmighty God.

25. Will you strive (as far [as] your conscience doth or shall oblige you and the infirmities of your body or nature shall permit) to avoid not only such acts of sin as you have in your former life been guilty of, but all occasions which you know by experience are apt to draw you into them againe, or any other sin. *Ans.* I will doe soe by the grace of God.

26. Will you allwayes for the future (as you doe at present)

make conscience of having some godly, learned and discreet Minister of God's Word for the spirituall guide of your soule, and endeavour to live soe under his conduct as to afford him all reasonable comfort in submitting to and observing all his godly injunctions, counsell, and advice? *Ans.* I will doe soe by the helpe of the Lord.

27. Doe you now at this tyme out of a sense of your owne danger and guilt in transgressing God's commandments, desire humbly and heartily the Church's Absolution? *Ans.* I doe humbly and heartily begg itt, together with your benediction, and the continuance of your prayers to walke worthy of itt, and to persevere in my Christian conflict with the enimies of my soule unto my lives end.

If there bee any other matter concerning which you desire gostly counsell and advice you may now declare itt.

*Whosoever sinnes yee remitt, they are remitted unto them; and whosoever sinnes yee retaine, they are retained.* And consider these following Scriptures to authorise a minister's zeale and care for peoples soules.

*Cursed is hee that doeth the works of the Lord negligently. (Jer. xlviii. 10.) They have healed allsoe the hurt of the daughter of my people slightly, saying Peace, peace; when there is noe peace. (Jer. vi. 14.)*

Every truly conscientious Minister ought to dread the consequence of such a sin, and therefore ought to leane allwayes to the best extream, endeavouring rather to *overdoe* than *underdoe* his duty, in such cases: and every truly pious soull ought to have great care how they censure, and thereby hinder their minister in soe honest aworke and designe, which may bee of eternall importance on one side, and can bee of ill-consequence on the other.

(Indorsed, "Qu[estions] and Ans[wers] to be made use of in Confess[ion] For my S[ister].")

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LXXX.—AN ESSAY THAT THE POSTURE OF KNEELING AT THE TIME OF THE REHEARSALL OF GOD'S CURSE AGAINST IMPENITENT SINNERS IS NOT ALTOGETHER WITHOUT REASON.

1. It's humbly desired that the reason may bee assigned why a Christian kneels when the Ministers of the Lord pronounce a benediction of the penitent, and not when they pronounce a

curse or malediction on the impenitent? And whether this does not looke like a man's revering His Mercy more than His Justice.

2. Whether a standing posture does not lesse edify than a kneeling posture, because it looks rather like pride and an insolent defiance of God's threats, with the sturdy cedar neither to bend nor bow at the stroake of the Most High, when wee should kisse the rod, and, become of man what will, let God bee magnified, and when hee evidences his height, whether wee should not demonstrate our lowlinesse of mind by a suitable gesture of body.

3. Whereas the grand objection against this posture, is, that it may generate in the minds of the vulgar, who look a squint on truth, that wee pray, being in the posture of prayer, for a curse on ourselves or neighbours, may not the same lye against standing, which is a praying posture too, but much more against kneeling at the Commandments or Sacrament. Moreover, *ex abundanti*, what that it should bee evident, that at the astonishing voice of God in converting sinners (for which this pious office is designed) kneeling has been used, when we reade not of a formall prayer, as at Saul's conversion, *when thy judgments are in the earth, &c., nobilis est ira leonis, parcere, &c.* And notwithstanding this or more that might bee said, I submit to the judgment, practice, and injunction of my Ordinary.

# LXXXI.—DIRECTIONS BY DEAN GRANVILLE FOR THE GOVERNMENT OF HIS HOUSEHOLD.

*Orders which I required to bee observed in my family, when I was an House-keeper at my Parsonages in the country.*

1. That all persons should labour to contrive their businesse soe as to be present at God's service in the Church, as often as possible, not only on publick daies but private ones; never staying at home (any one) but in cases of infirmity, or of some necessary lawfull impediment.

2. That on Sundaies and Holidiaies afternoons, Saturday afternoons, and Holiday Eves, every person in the family shall goe to Church, shutting up the doors of the house; or if any person stay at home, it shall bee but one of the most insignificant persons to watch the house, unlesse there bee some extra-



ordinary cause to the contrary, and those that stay take their turnes.

3. That as soon as the bells of the Church begin to ring or toll, all persons who intend to goe to the Church at that time shall begin to put themselves in readinesse, and wait for mee in the parlour and the hall, that they may all goe forth with mee at the same time (for which purpose there shall be given one toll of my House bell) and accompany mee to the Church, not dropping in one after another after service is begun.

4. That there shall be in my family alwaies prayers in the morning between six and seven of the clock, when there are noe six a clock prayers in the Church; as alsoe in the evening constantly between 8 and 9. At both which prayers I require all (but strangers) to bee present, unlesse there happen necessary hindrances, which I desire all to strive to prevent, as much as they can, by a prudent foresight, that there may bee noe necessities of their owne making.

5. That all persons of my family shall carry their Bibles and Common Prayer-books to the Church with them, and use them in the performance of the Service and Lessons.

6. That when I keep daily labourers in the summer time, or have any number of servants imployed without doores, that must goe to their worke abroad, before the houre of morning prayers, that they repaire to my house, and have some short prayers in my hall at five of the clock, or at such houre and in such manner as I shall appoint.

7. That all persons who worke in my gardens, about or in my house, or in the Church (upon my account) at any worke that will admit of an interruption, shall goe to the Church prayers with my servants. And to encourage workmen thus to doe, when I agree with them I will give them some consideration in the bargain that shall bee made with them, unlesse they worke with mee by the day.

8. That all persons who worke for mee, within or without doors, on Saturday afternoons and Holiday Eves, shall leave of worke by one or 2 of the clock, and come to Church; receiving the whole daies wages, provided they were at three of the clock prayers.

9. That the servants of my family on Saturdaies and Holiday Eves, doe as much of their worke as possibly they can in the morning, or at least dispatch all before Evening Service, and accompany mee to the Church, as in the foresaid directions.

10. That my servants imploy what time they gaine on such daies, as alsoe on Sundaies and Holidiaies themselves from their necessary imployments, in some religious exercise, as spirituall



reading, prayer and meditation, good conference, reading to or instructing some young persons or ignorant neighbours or fellow-servants: I requiring all persons in my family to bee either teachers or learners.

11. That in case the worke and imployment of my house bee too much to bee dispatched in the forenoon or before Evening Prayers on such daies, I doe allow of the hiring one, two, or three women for the spedier dispatch of the same.

12. That I allow all my domesticks some time every day for private prayer and reading of the Scriptures (nay, doe in the Name of God injoyne every person to imploy some to that purpose) and that every person may have some reasonable time and liberty for devotion, and not be oppressed with too much businesse, I am willing to keep a servant or two more than would bee other wise necessary.

13. That there shall bee noe playing at tables or dice in my house all the yeare long, nor any playing at cards, but between All-Hallow day and Candlemas, provided it bee at seasonable times, and doe not disorder the *devotion, meales, or businesse* of the family.

14. That all persons playing at any game (tho' they are in the middle of a game) shall breake it of and cease their play, soe soon as the bell tolls for prayers, either in Church or Chaple, or as soon as the Butler appears with the things to lay the cloth for dinner or supper.

15. That there shall bee noe playing in my family at any game on the Vigills and other fasting daies of the Church, nor on Fridaies and Saturdaies (unlesse within the 12 daies of Christmasse) but that what time shall be gained from necessary businesse bee better imployed in devotion, reading, good conference or the like.

16. That to the former end and purpose I doe order my chesseboard, bowles, and all other things relating to such games (as I doe allow) to be locked up on Thursday night till Monday morning, as alsoe on the other daies before mentioned.

17. That I allow of noe great game for any considerable summe to bee played in my family, nor indeed of any at all when my poor's-box is forgotten, which I doe recommend more earnestly than my Butler's.

18. That at nine of the clock, our family prayers being ended, all persons shall repair to their chambers; and are desired to dismisse the servants soe soon as possible, that they may put the house in order, and goe to their beds near ten of the clock, or by eleven at farthest; unlesse in the 12 daies of Christmas, when I will give some greater liberty, provided they

doe not abuse itt, and make it a pretence to lye a bed next morning, to the disordering the devotions and businesse of the day following.

19. That some servant, to whom I shall commit that care, shall lock up all the out doors when wee goe to our family prayers in the Chappell at night, and give mee an account upon my enquiry of such persons as usually come in and out late; as alsoe bring up the keyes to mee into my chamber, speedily after nine of the clock, as alsoe come for them at five a clock in the winter and about four in the summer.

20. That my House bell shall be rung every morning at five in the winter, and about four in the summer to awaken my family and alarume my servants to arise, and to give opportunity and incouragement to early risers, who are alwaies the most welcome persons to my family.

21. That my House bell shall bee rung at 12 of the clock for dinner, and between 6 and 7 for supper.

22. That when notice is given of my family prayers on Sundaies and Holidais in the morning, and other daies when there are noe six a clock prayers at Church, my House bell shall be only tolled and not rung out.

23. That all dinners in my family bee ordinarily ended both in hall and parlour, by an halfe hour after one on working daies, and by two at furthest on Sundaies and festivalls, and suppers by 8 of the clock at furthest.

24. That there shall bee noe suppers on Saturday nights and Holiday Eves, nor throughout all Lent (but on Sundaies [and] Holidais) and where is occasion for any to eat or drinke at such times, that it shall bee done with as little solemnity or formality as possible, without laying of any cloth in the parlour or hall, only spreading of a napkin by the by, and spending noe more time than is absolutely necessary on such accounts.

25. That there shall bee noe dinners on Wednesdaies and Fridaies in Lent.

26. That there shall bee noe dinners on Wednesdaies, Fridaies, and Saturdaies in Ember-weeks, nor on Rogation-daies, and when there doth happen any extraordinary occasion, (to be approved of by my selfe) for any set dinner on any of those daies, that there be noe set supper.

27. That on fasting daies when there are no dinners, our supper or meale shall be at five at farthest, and then but a sparing one.

28. That on all Church fasting daies and daies of abstinence, there shall bee noe flesh eaten in my family but by aged, sick or sickly people, whose health will not permit them to forbear

it, and before any of my domesticks take such liberty, I require them to take my approbacion.

29. That when there is a necessity for some flesh on such daies, that it bee noe more than seems necessary.

30. That brewing, baking, and washing, and such like employments bee performed alwayes in the beginning of the week, and not deferred longer than Thursday, except there bee some extraordinary occasion for the same.

31. That the Ember-weeks, especially, when any Holyday falls in the same, bee exempted, if possible, from the aforesaid employments, or as many of them as the necessity of the affairs of the family will permit.

32. That if there should bee any extraordinary reason for the doing these or any other works in the night after the usuall hours of bed-time, that they do (in due time) signifye the same to myself (when I am present in the family) for my approbacion, or in my absence to the person whom I appoint to bee the Governour of my family.

### *Orders for the Observation of Lent.*

1. That all the Sundaies throughout Lent shall be flesh-dayes, only the second course shall be lesse, and sometimes none at all.

2<sup>dly</sup>. On Mundaies, Wednesdaies, and Fridaies, there shall be observed the same order that we kept last year, in having no formal meal, till after Evening Prayer.

3<sup>dly</sup>. On Tuesdaies and Thursdaies there shall alwaies be one dish of flesh for those whose necessities require it, at my own table in the parlour, and a piece of beef, or some other dish, in the hall.

4<sup>ly</sup>. That none who cannot eat fish may be necessitated to break Lent by eating flesh, there shall be variety of other things provided, in readinesse, when they shall be called for, as milk, egges, rice, pease, and apples, besides butter and cheese, &c.

5<sup>ly</sup>. Where there is a dinner in the family at noon, the servants shall have nothing for their supper but bread and beer, or bread and milk.

I desire to be informed of those who cannot eat fish, who shall be dispensed with, if I approve their reasons.

I shall allow of no contempt of my orders.

All shall abstain from flesh who have been admitted to the Sacrament, unlesse they have reason for the same.

LXXXII.—A LENTEN ADDRESS, OR LETTER OF COUNSEL FROM  
DEAN GRANVILLE TO HIS CURATES, MR. GAMUL AND MR.  
ROBERTSON.

LOVING BRETHREN,

I seldom let a whole Lent slip over without giving every one of those that nearly depend on mee some ghostly counsell and advice, or admonition and reproofe (when occasion requires) and I would not bee lesse kind to my Curates, whom I owne my brethren, than I am to my menial servants, neglecting their soules who are under an obligation to take care of all the soules in my parish, and now having secured you both together it will be very commodious for mee to betake myselfe to such a spirituall application. All my Curates have been, I thank God, (I meane the priests) exemplary in their lives and discharge of their office in comparison of other Curates: I will alwaies bee soe just to them as to acknowledge it. But on the other side I must bee soe just to myselfe and flocks as to affirme that they have none of them been ever soe exemplary as I did expect at their hands, and as I verily believe in my conscience they ought to have been. 'Tis possible some may bee apt enough to thinke, and may chance say, that the Archdeacon has not been soe himselfe. I confesse it is true, but that is not under any of their cognizance, and therefore they must let that alone in the dispute. The Archdeacon, for his part, does resolve and will take care, by the grace of God, to bee more exemplary, both in his life and office, and particularly in governing and managing his Curates; and if they will resolve and indeavour to doe the same in their respective places, our quarrell will bee at an end, otherwaies it may last a great while, for I have some things against every one that is or hath been my Curate.

1. I begin first with Mr. Hill, my Curate at Kilkhampton in Cornwall, whom I tooke from a poor despicable living of 30<sup>li</sup>. a year, and established him my Curate there in that parish, giving him foursecore pound per annum, paid him quarterly by hand. I acknowledge hee was an able man and an excellent preacher, and very little faulty in his life; but hee did not prove true and trusty in his charge, loosing much ground in my absence, and particularly to comply with the place and people soe, as to officiate without a surplice, which officiousnesse of his to please the dow-baked people of that country, ended, towards mee, in notorious ingratitude. I shall let alone the



history thereof, tho' hee deserves very well to have it published.

2. The second Curate whom I imployed was Dr. Davies, who may very properly bee ranked next Mr. Hill, because hee hath made the same exit. I cannot but acknowledge Dr. Davies likewise a man of considerable parts and abilities, and very free from the vices of the age, being a person of great temperance and sobriety, but was very faulty in not coming up to my established rules and method, which often fell to the ground through his negligence, and had much oftner, had not I sometimes undertaken more than was reasonable for mee, doing on surprise and without preparation those duties oftentimes which were incumbent upon himselfe rather than they should bee wholly neglected. And his not keeping pace with mee in his zeale for our Common Prayer-booke (tho' hee absolutely refused nothing, and most commonly did every thing required) was of very ill consequence in the Parish, and I feele it at this present day. How much the Dr. abused my kind nature in other matters as well as these relating to his office I shall not particularize here, nor proclaim ever more than shall be necessary for my justification. Wee were long intimate and bosom friends before wee had the relation to one another as Parson and Curate, and the name of friendship is soe sacred that I am willing to bury in silence Dr. Davies' great miscarriages towards and bad requitalls of mee.

3. The third person whom I imployed (but was soe short awhile with mee I can scarce stile him my Curate) was Mr. Josias Dockery now Dr. Dockery, who never gave mee sufficient encouragement and satisfaction to get the Bishop's license for him to serve the Cure. All that I shall say of him is, that he seemed to mee to bee a man not well tuned up to his Common Prayer-book (tho' hee offered to conforme in all things) but was too rough-hewen, mee thought, to bee a priest.

4. The fourth Curate was Mr. Hammond Beaumont, who being educated in a very orderly colledge, St. Peter's, gave mee very good satisfaction, having, as appeared to mee, a better notion of, and a greater love for, conformity to his Common Prayer-booke than Dr. Davies or either of the former, who seemed to doe things rather out of a compliance with mee and the circumstances they were in, than out of love to the thing itselfe. Mr. Beaumont, I cannot deny, hath done mee considerable service, both in reference to my parishes and otherwise, and doth deserve very well from mee, but yet never came up to my rule and expectations, and soe must not pretend to soe large a reward (tho' hee may probably meet with a large one) as if hee

had done it. The liberty which hee tooke in many and long journeys from his cure, without my consent, was unjustifiable, and did very much disrelish with mee, tho' I did not alwaies plainly speake my mind. His not observing in my absence the same order which I did when I was present, was very displeasing to mee, and very injurious to my flocks. And more particularly his not constantly preaching or reading a Homily on Holidiaies in the morning; his not constantly catechising or expounding the Catechisme, or discoursing *de tempore* on Sundaies and Holidiaies in the afternoone, his not discoursing on Wednesdaies [and] Fridaies in the morning, and Saturday afternoones in Advent and Lent, especially on the Eve before a Sacrament; his not observing my method of personall application on Sundaies and Festivalls in the evening, or not supplying it with an extraordinary application the weeke following; his complaisance sometimes with the rich, as to private Baptismes (quite contrary to my method, for if I had complied with any body, it should have been with the poor) and want of complaisance, I feare, in dexterously visiting the sick, and thinking to supply those defects by bringing in part of that Office into the Church, which is never the lesse irregularity for being practised in some Cathedralls:—his not keeping a curate upon his owne Living, (which was a condition between us when I permitted him to continue my Curate at Sedgfield) to the great offence of the country, as well as disreputacion of the Archdeacon; are things which I confesse doe yet stick by mee, and will very probably stick by his conscience, some time or other, before hee dies: my expectations, in reference to these things, still appearing soe reasonable and of soe great importance, that I cannot forbear to record these irregularities and omissions, (tho' I have still a great kindnesse for Mr. Beaumont, and thought him one of the best curates in the country) least his successors may follow his example, to the hurt of my flock, and the great obstruction of the maine and most honest designes of my life and calling. I doe and shall still indeavour to keep up his reputacion for serving my cure among the laity and clergy likewise, that are at a distance from mee, and ignorant of his failings; but I cannot avoid cautioning my Curates, without great injustice to my selfe and flock, nor without unkindnesse to themselves, least they dash upon the same rock, and render themselves incapable, or lesse capable, of my future favour, which I think I may without pride affirme is above the contempt of either them or Mr. Beaumont.

And now, Brethren, my present coadjutors, having faithfully laid before you what occurses to my mind, displeasing in your

predecessors, I doe in the name of God, and by vertue of my office require you to take these things seriously into consideration, and to beware how you censure for imprudeny my honest designes and methods in managing my Parishes and Jurisdiction, (which I dare tell you are above your censure, having been approved by wise and good men above the censure of either you or mee) as those that have gone before you seeme to have done by their non complyanee, who will, I fear, hereafter suffer thereby more than my selfe in their reputacion. I give faire warning (and you come in a better time into my imployment than they who bore the brunt and heat of the day) if you will expect hereafter a full reward, you must doe full duty, and if you hope to bee preferred according to the utmost of my power, you must bee curates according to mine owne heart, which neither of you, nor any of your predecessors ever have been. I am very kind to you in this my counsell and advice, especially in this admonition, that you doe not grow too great opiniators and over conceited of your owne judgment, as Mr. Gamul has proclaimed himselfe oftentimes to bee, and to which vice Mr. Robertson is marching on apace. Consider what I say, and the Lord grant you understanding in all things. Praying to our deare Lord and Master (whose bitter Passion and bloody Death wee this weeke remember) to guide and direct, assist and prosper, counsell and advise every one of us in reference to the things which concerne our and our people's peace and salvation, I rest, your very loving friend and brother, tho' unworthy Visitour,

DENIS GRENVILLE.

To Mr. Gamul & Robertson.

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LXXXIII.—IRREGULARITIES WITHIN THE VERGE OF THE  
CATHEDRALL CHURCH OF DURHAM.

1. PETTICANNONS walking abroad even to the Church in their studying gowns. 2<sup>dly</sup>. Singing men and boyes wearing no gowns at all when they officiate, under their surplices. 3<sup>dly</sup>. Surplices oftentimes intolerably dirty, and sometimes ragged. 4<sup>thly</sup>. Boisterous periwiggs, or cravatts with surplices. 5<sup>ly</sup>. Boyes running up and downe the Quire rudely and unseasonably, without any manifest necessity or reason, and sometimes quite contrary to command. 6<sup>ly</sup>. The Quiristers carrying Anthem Bookes and sometimes Common Prayer-bookes very impertinently and troublesomely to those that do not desire nor

need them. 7<sup>ly</sup>. The boyes rudely attacking and persecuting gentlemen for spur-money, and frightening some people from the Church by their insolent importunity. 8<sup>ly</sup>. The Quiristers and sometimes the Singing-men, staring, gazing, and laughing, indecently lolling, and sometimes scandalously sleeping, not only during sermon but also service. 9<sup>ly</sup>. A great part, if not the greatest part, of Singing-men and boyes, many times, not joining at all in the responses and sometimes not at all in the very Creed and Lord's Prayer, or at other times, gabbling them over, and outrunning the Precentor and others of the Quire. 10<sup>ly</sup>. Irreverence of people that come to Church, when they have no impediment from being crowded, but have liberty and conveniency to observe the decent gestures commanded by authority. 11<sup>ly</sup>. Rude people walking and talking in the Church, round about the Quire, in the very time of service, to the great disturbance thereof. 12<sup>ly</sup>. Virgers' negligence in doing their duty both within and without the Quire, or doing it sometimes very pragmatically. 13<sup>ly</sup>. Young men playing in the Cloisters on Sundaies in the afternoon, and sometimes in the very Church it selfe, even in the time of prayer. 14<sup>ly</sup>. Workmen in the Church making intolerable noise in time of Divine Service. 15<sup>ly</sup>. Working openly upon Holydaies in the Colledgyard. 16<sup>ly</sup>. Great contempt of the Festivalls both within and without doors even among the servants of the Prebends. 17<sup>ly</sup>. Negligence of servants to frequent six a clock prayers, peculiarly designed for them, and such as cannot be present at the other longer and solemne prayers at ten. 18<sup>ly</sup>. No six a clock prayers at all on Sundaies and Holydaies, when there seems to be more reason for them than on other daies. 19<sup>ly</sup>. Absences of King's Scholars, and others relating to our Body, without just necessity from the Church when their duty obliges them to be present. 20<sup>ly</sup>. People before sermon rudely crowding up into the Lecturne, using sometimes undecent violence in punching one another on the breast. 21. People after Sermon, when they retire back into the allies by the sides of the Quire (which is not amisse) instead of staying for the last prayers, and reverently receiving the Benediction, when there is no Sacrament, rudely and profanely run out of the Church. 22<sup>ly</sup>. Making the Church on weekdaies a through-fare to carry burdens, and other things no waies fit to appear there, through the Church. 23<sup>ly</sup>. The Bedell's negligence of his office in letting such idle poor and vagabonds as are punishable by the law, and not allowed to enter into the Colledge to beg, not only in the cloisters themselves, but even at the Choir door. 24. The Bedells further negligence, in suffering the dogs to enter



the Quire and disturb God's service. 25<sup>y</sup>. Scandalous abuse of the Churchyard and profanacion sometimes of the very Church it selfe by the sufferance of beasts to feed in the sight of people on the Pallace Green at the very door of the Cathedrall; and sometimes entring into the Church, by the continuance of an ineroachment by no means in reason, duty, and conscience to be allowed of. 26. Drying of linen in Church yard. 27. Pulling downe the houses.

*Breach of Rubricks.*

1. Cutting of the two last words of the Exhortation, *Dearly beloved brethren.*

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LXXXIV.—DIRECTIONS FOR MR. SUBDEANE AND THE PREBENDARIES OF DURHAM.

1. THAT the whole service for the Quire be performed with all due decency and reverence according to the plaine and clear rules of the Common Prayer-book and Canons of the Church.

2. That since some things that are clear enough are sometimes judged otherwise, if any of the Prebends do differ about the sense of the Rubrick there shall be no further alteration than what is already made, without the consent and approbation of my Lord the Bishop of the Diocese and the Deane.

3. That there may be no innovation in point of ceremony and externall reverence in any manner that is not commanded or hath been already practised till the meeting of a Grand Chapter and some mutuall conference about the same, and my Lord Bishop and Deane consulted about the matter.

4. That all kind of hot disputes and altercations about indifferent things, especially in publick, be as much as possible avoided, contention, animositys and jarring among brethren being now more than ever unseasonable.

5. That after mild and Christian reasoning together about such matters as concerne their ministration, which is very laudable, the whole Body go as much as possible one way, and in small matters, relating only to the manner of the performance, following the practice of the Bishop, Deane and major part of the Body.

## LXXXV.—DUTIES EXPECTED FROM A COMPLEAT AMANUENSIS.

1<sup>st</sup>. CONSTANTLY to attend my person, unlesse I dispenche with him for the dispatch of businesse.

2<sup>dly</sup>. To carry alwaies about with him such things as are necessary for a Scribe, fit for my own use, and to give me assistance whensoever I shall occasionally call for it.

3<sup>dly</sup>. To be alwaies within my call; especially early in the morning betwixt 5 and 6, and late at night, betwixt 9 and 10, while I am undressing, to write for me, or read to me, and to give me any other assistance that I shall need in the absence of others.

4<sup>ly</sup>. Methodically to digest all my papers, letters and manuscripts, which I commit to his charge in my office, or elsewhere, with proper inscriptions, so as to repair to them, whensoever there shall be occasion.

5<sup>ly</sup>. To call or send for my letters on post dayes, as soon as possible after their arrival, and to bring them to me, where-soever I am, attending by me while I am reading them, unlesse I see it convenient and give him some intimacion to depart.

6<sup>ly</sup>. To receive my letters after I have fully considered them, and tyed them up in a distinct bundle till they are answered, and then dispose of them as the nature of them does require.

7<sup>ly</sup>. That he makes up his letters in bundles as much as he can of one size, alwayes orderly indorsing them with the name, date, and year at least.

8<sup>ly</sup>. Whensoever the length or contents of the letter require it, to annylize the same, and to draw up a short scheme of the heads, fit to be answered, on the back of the letter.

9<sup>ly</sup>. To consider well from time to time what letters need answer, or other bussinesses that require dispatch, and to mind me thereof in due season, (doing in the mean time what is incumbent upon him) to prevent the losing of the post and other prejudice.

10<sup>ly</sup>. To employ himself in entring into books such matters as I judge worthy thereof, when I have no other commands for him, and when I have, to take care that my younger Scribes do the same, whom I recommend to his counsell and tutelage, to be made fit for businesse and train'd up according to my mind.

11<sup>ly</sup>. To have respect unto my library, and to prevent any disorder thereof, calling upon my young men and boy which

attends my study to air and cleanse my books, and the chambers, and to doe all other matters in due season, which he shall judge necessary to keep my whole appartment in such plight as I desire.

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LXXXVI.—THE CONVENIENCIES WHICH I PROPOSED TO MY SELF  
IN MY N[EPHEW] HIS COMPANY.

1<sup>st</sup>. THE being mostly at my elbow, to take of the trouble of such visits and addresses, as I could not attend.

2. The going (upon any intimation) as my Deputy, to visit such persons as I had any obligacion to visit.

3. The writing not only letters for mee (sometimes in his name, sometimes in my own) to any of my relations, friends, or others, but writing downe (upon any sudden motion or call) my thoughts for mee, which should not be proper to bee communicated to any body but a confident.

4. By being neare mee, scaring of those impertinent and importunate people, which are not very apt to disturb mee when they know that there is any body in the way to give them an answer with somewhat more resolution than I usually doe on a surprize.

5. The assisting mee in the examinacion of the Cleargy at ordinations, and in my studyes, whensoever I should summon him thereto.

6. The assisting mee alsoe in any sudden temporall affair (which should happen accidently) like to disturb mee, or distract mee, when I had noe other of my Agents by mee to take of such trouble, or when I did neede more Agents than one, but this with due caution, noe further than was consistent with his present experience, capacity, or necessary course of study and improvement to which I should direct him.

7. The taking of from mee wholly the care of my stable, and bookeing down all the expences; which, by the way, I had some perticular reason to impose on him, since for his sake I bought coach horses, and put mee under necessity of adding a gelding or two to my number.

8. The accompanying mee abroad on all occasions, at all times, and in all places (unlesse when I signified my minde to the contrary) to bee ready to assist mee as I should require, and things should present themselves.

9. Imbracing all opportunities and meanes of learning ex-

perience and knowledge of the state of my affairs and revenues, that I might commit the whole management thereof to him, in case I should bee destitute of other helpe, and that I should judge his genius proper for the same. And because to be thus quallified would bee a thing of tyme, I did expect, that hee should very much mind the accomplishing of this designe, sticking at noe difficulty that hee should meete with in the way leading thereunto.

10. That hee should bee zealous for mee behind my back, in supporting my reputacion (which hath been sorely and unjustly wounded) in furthering my honest designes and maintaining my principles and practices, and wheresoever hee should differ from mee in judgment, remaining, as modesty required him, silent, without the least censure of, or reflection on, his Uncle or Godfather.

11. That hee should bee more exemplary than ever any body yet was (who hath been yet about mee) in conforming to all my known rules (written or unwritten) relating to my Church, Study, or Family.

12. Lastly, in a word, since I treated him with so much love, and intended him the kindnesse of a father, that hee should carry himself, according to the will of his parents, (N.B.) with the humility, respect and obedience of a child. Unlesse where I did voluntarily dispense with the same, than which noe man hath been, or is, more apt to doe, than my self.

*Finis.*

*Such things as I have observed from time to time displeasing to me in my nephew's deportment.*

1. Too much fondnesse of his owne judgment (nay his owne humour) sometimes, in some things, discovered by his arguing for (or against) some things that would not beare dispute; or at least ought not to bee disputed with mee.

2. Too much warinesse in transacting of some secular affaires (upon pretence of prudentially proceeding) and scrupling at some things which I never met with any man that did boggle at but himselfe.

3. Playing at cards with young people in my chamber, at prayer time, notwithstanding I declared my selfe against itt.

4. Some litle kind of affectation of gravity in his deportment sometimes, above his age, parts, or piety.

5. Shewing unwillingnesse to goe to visit my surrogate Mr. Davison, when I deputed him for itt.



6. Downright denying mee, when I ordered him to goe to visit M<sup>rs</sup>. Cartwright.

7. Shewing himselfe over tender of reproofe, tho' it bee but insinuated by way of drollery.

8. Refusing, out of humour, to goe with mee to visit the ladyes at Bedall, when I declared my willingnesse to have him goe with mee.

9. Too exceptionous and capricious sometimes.

10. Taking too much liberty to reply perty, when I doe (after my way) give him a merry rebuke.

11. Staying at home one Holyday at my house with M<sup>r</sup>. Beaumont from prayers, playing at cards in time of service.

12. Staying at home the 8<sup>th</sup> of November from Morning Service merely to write letters, when hee had leasure to play at cards the night before twoe or three houres, and to lye abed in the morning three or foure.

13. Presuming to doe the same on St Andrewe's Day, after I had declared my dislike.

14. Staying at home the fourth Sunday in Advent from Evening Prayers, without giving any sufficient reason for the same; saying hee could satisfye his conscience well enough; when I told him hee did what would not satisfye mine.

15. Penning downe in August a very presumptuous and bold reply, &c.

16. Expectation of more than his due from my servants and from my selfe.

17. Stoutnesse, expressed to the life in his reply to my accusation before Isaac Basire in my study.

18. More of the same temper expressed in his reply to mee another time before Isaac, in my owne chamber at Durham.

19. A notable instance more on the 30<sup>th</sup> of Jan: in my chamber at Easington, when I writ downe questions.

20. Being overtaken with drinke visibly, first at Worcester when I came from M<sup>r</sup>. Bull's, October '79. 2<sup>d</sup> time at M<sup>r</sup>. Cock's, from whence hee came to D<sup>r</sup>. Brevint's, and discovered it by his over brisknesse, forwardnesse, and opposition of D<sup>r</sup>. Brevint beyond the bounds of modesty. 3<sup>d</sup> time on the 14<sup>th</sup> of Feb: 16<sup>80</sup> at M<sup>r</sup>. Stagg's, when I procured the warrant against Midford, which discovered itselfe by his deportment before the Deane, and afterwards grossely in my owne chamber when I came in to go to bed.

# LXXXVII.—REASONS AGAINST MY NEPHEW'S ENTRANCE INTO ORDERS AT THIS TIME.

THE entrance into Holy Orders is the most important affaire to a Minister of his whole life, before I will take upon mee therefore to perswade or dissuade my nephew, I am resolved to pen downe my thoughts and thoroughly examine them, that I may nether impose on my selfe, nor him, in a matter of soe great moment, as I did on my own selfe, when I went into Orders, making (God knowes) more hast than good speed.

It is without all dispute very comendable for him to dedicate himselfe to the Church, and I have good reason to beleive that God hath inclined him thereto, nether do I doubt but that hee is well quallified both in point of University learning and experience of the world, (much better than the generality of our more hopefull young men that doe undertake this sacred calling) yet it is allso without dispute as commendable for every one to put their hands to this plow (from which there is noe looking back) with great advice, deliberacion and circumspection, and since the age hath run into the sin of too much forwardness and rashness to leane a litle to the contrary extreame of too much wariness and over consideration.

The inconveniencies of too great care and slowness are usually but temporall, whereas the ill-consequences, on the other hand, are of a more dangerous nature and will oblige to a more severe repentance, whereof I have noe small experience.

God hath placed my nephew in better circumstances than ordinary in point of hopes (as to preferment) and therefore would bee more blameable than others, if hee should make as much hast as the young men of our age usually doe\*, who are pricked on and tempted thereto by a pinching necessity, and which is by good men very much bewailed.

His studies have been hitherto, I suppose, cheifly to secure a foundation of humane learning, without any particular respect to this or that calling. It would be convenient that hee did for some yeares (or for one yeare at least) addict himselfe to divinity and devotion and such studies as may make him a good preist and churchman, and converse a litle with men abroad in the world, who doe not smell of a Colledge; which last will not only bee a certaine ornament to him, but quallify him the

\* *In margine, Jer. 45. The Dean probably refers to the 5th verse:—And seekest thou great things for thyself? seek them not, &c.*

better to discharge his function as to personall applications for the future.

His age is at present not more than is just allowable by our Church's rule to bee a Deacon, (viz<sup>t</sup>. 23) which tho' our Church permitts, as allsoe to bee a Preist at 24 and a Bishop at 30, yet surely never intended it to bee a rule for all. What the Church doth in some cases permit, it doth not allwayes approve of as best. And I conceive that the example of our Saviour, who did not enter upon the Sacerdotall Office till 30, ought to bee so farre observed by us, as without very considerable motives (and some spirituall ones too, not a few temporall conveniencies and satisfactions of our minds) rather to stay soe long than to jump into the surplice as soon as ever one is capable for yeares and learning. Which I looke on as a very great greivance of our Church, as well as the greedy snapping at a wife (as if indispensably necessary) as soon as one hath secured a benefice.

There is much requisite to a good and faithful pastor besides *yeares, humane and Divine learning*. It is to bee wished that every minister was a well growne, practicall and experienced Christian before hee began to attempt to convert or confirme others.

I am not ignorant that a Minister in the right and due execution of his office, and use of his Common Prayer-booke, may grow and increase in devotion and vertue better than in the use of any other booke but his Bible, yet it supposes that some reasonable foundation in mortification and prayer (which usually requires more time than can easily bee secured from the diligent and exemplary execution of the ministeriall function) should precede.

Whiles one is free from the obligacion of a calling, and distractive imployments, one may make a greater progresse in some sorts of learning and devotion in one yeare (if he gives himselfe up wholly to it) than hee can afterwards in seaven.

And there is some sort of learning and devotion very necessary for a preist that hee cannot very easily learne or practice before hee hath dispatched his humanity, nor afterwards that hee hath taken on him cure of soules. It is requisite therefore (meethinks) that scollars that look towards the Church should passe some time in the pursuit of soe good an end between these twoe. If such a method were usually taken, I make noe doubt but that wee should soon have an other-guesse Church and Church-men.

Whether this time in such preparatory studies and exercises bee spent in the University, or out of the University, is not very materiall; but I conceive that it may bee sometimes better

spent out of the University, provided that a man hath opportunity of solitude, good bookes, and (at due times) ingenuous, vertuous, and well-bred company and conversation.

I feele the truth of what I say by sad experience, (and am therefore better quallified to preach to others) I have been labouring 20 yeares to doe some things (that regularly should have been done before I was ordained) which I now dispaire of ever doing, and for an opportunity of doing which I would give the best of my preferments.

I confesse I never laid my hands yet on any one with better will and liking than I could on my nephew, but I could bee better pleased to doe it an yeare, or twoe, hence than at present. For my love to him makes me desire that hee should bee an extraordinary person both for goodnesse and usefull learning; and I am assured that there bee some things (to these ends and purposes) that may bee better done in this intervall than ever hereafter.

And among other things I would by noe meanes have omitted the reading over the Bible, (in English) the Common Prayer-book, the 39 Articles, the Canons of King James, each one of them, without the interruption of other studies or buisnesses, and with as much sedulity, constancy, and intention of thought, as ones health will permit, writing downe and reserving ones thoughts of moment in a hansome proper book for that purpose, in order to farther enquiry, discourse or otherwise.

And tho' each of these may chance to have been more than once read over by the person in some manner, yet the doing thereof at this very time (I assure my selfe) would be more advantagious than all hath been done before, espetially if hee mixes this his reading and thinking with the due exercise of devotion, endeavouring to keep himselfe in as contemplative and warme a temper and frame of mind as hee possibly can.

These are things which I wish were considered and practised by all, and more espetially by my nephew or any of my owne relations that look towards the Church, but there may bee some substantiall reasons, I know, which may in some cases ballance all that hath been said.

I pray God direct my nephew (and all others) in this particular.



LXXXVIII.—A PROPOSALL CONCERNING A MONETHLY MEETING OF SOME SOBER CLERGY AND CIVILIANS TO CONFERRE ABOUT MATTERS OF DISCIPLINE, AND MORE ESPECIALLY ABOUT THE ORDERS AND RULES OF THE COMMON PRAYER-BOOK, ACCORDING TO THE PRACTICE OF DR. SAMWAIES AND DR. COMBER AND OTHER CLERGY IN YORKSHIRE, WITH SOME RULES AND ORDERS CONCERNING THE SAME.

*The names of the Persons.*

Mr. Deane of Carlile. The Archdeacon of Durham. Mr. Marsh\*. Mr. Roddome. Dr. Bagshaw†. Mr. Cock‡. Mr. Sowersby, Rector of Ryton. Mr. Thomas Davison, Vicar of Norton. Mr. Charles Basire, Rector of Bowdon. Mr. Beaumont, Rector of Elwick. Official to the Archdeacon of Northumberland. Surrogate to the Archdeacon of Durham. An ingenious and sober man to bee chosen for a Scribe, either clergyman or layman, and if relating to the Ecclesiastick Courts the better.

*Rules and Orders to be observed.*

1. That Durham shall bee the place of our meeting.
2. That the day shall bee the first Thursday in every moneth.
3. That all the persons living in the country shall be timely enough in Durham to bee present in the Cathedrall at the beginning of Morning Prayer, under a penalty of forfeiting a half crowne to the poor.
4. That all the persons shall repaire immediately after service to the place of dining.
5. That dinner shall bee ready precisely by eleven of the clock.
6. That the dinner shall bee alwaies a very frugall and sparing one, and alwaies finished by twelve of the clock, with-

\* Vicar of Newcastle. See "Remains of Dean Granville," p. 167, *note*.

† Ibid. p. 231, *note*.

‡ Mr. Cock was the youngest son of Henry Cock of Newcastle-upon-Tyne, merchant, by Isabella, daughter of Mr. Ralph Cole, younger brother of Sir Nicholas Cole, of Branspeth Castle, Baronet. He became Vicar of St. Oswald's, Durham, in 1665, and Lecturer of St. Nicholas' in the same city in 1675. He was unwearied in his labours as a Parish Priest. Having refused to take the oaths, he was deprived of his preferments in 1689. He died in 17 . . . By his will he left considerable benefactions to the parish of St. Oswald, and all his books to his successors the Vicars of St. Oswald, and £20 to build a place for their reception. His sermons were published in 1710, with a short memoir of his life by the learned Dr. George Hickes. Five hundred copies were by Mr. Cock's desire distributed to the parishioners of St. Oswald and St. Nicholas, "that the press might supply the defect of the pulpit from which he has been removed above twenty years, and as his dying legacy to his parishioners, that when dead he may yet preach to them."

out any kind of tipling, or appearance of pipe or pot, otherwise than a grace cup once round.

7. That each person shall entertaine the rest in his respective turne according to the order of the paper.

8. That those who have not houses in Durham shall provide a dinner at some private house of good reputacion, but never at a tavern or alchouse.

9. That the 1<sup>st</sup> meeting shall be onely to agree on a Schedule of Questions to bee considered and discoursed on in their order.

10. That at every meeting there shall bee a question propounded against next meeting, which every one shall study and bring his thoughts in writing.

11. That the 1<sup>st</sup> thing after dinner when wee fall to businesse, shall bee the producing of our papers or collections, and the reading of them in order.

12. That the papers shall be read by the Scribe or Amanuensis.

13. That nobody should interrupt the reading thereof, or interpose any discourse, till all the papers are read, unlesse it bee some short occasionall reflection thereon.

14. After the reading of them they shall proceede to consider the subject matter of them, and every one speake his thoughts in order; examining the papers in such order as they were read; proceeding in the conference, (considering one paper after another) till Evening Prayer in the Cathedrall, to which all persons are obliged to bee present, under the penalty (as formerly) of a half crowne to the poor.

15. That Mr. Deane of Carlisle shall bee Moderatour and have power [*A blank is left here, probably intended to be filled up by some sentence limiting and defining his power.—ED.*]

16. That noe man shall presume to interrupt another speaking, or use any hott or provokefull language, but avoide all manner of wrangling or disputing, suffering every man freely to speake his owne sense.

17. That all the papers which shall bee brought at each time, shall at the end of the conference be reserved by the Amanuensis, who is to give any one of the Society the perusall of them, or a copy of any paper that they shall desire.

18. That the Amanuensis shall shew no papers to any person whatsoever, nor communicate any transactions, without the consent of the Society, under pain of the losse of his employment.

19. That the Amanuensis shall receive a Newyeare's gift every Newyeare's day of a half-crowne at least, to buy him a book or gloves, and from the Moderatour, every Archdeacon, and D<sup>r</sup>. of Divinity, five shillings.

20. That if any Member of this Society shall speake jeeringly of the Meeting, or of any particular person, when it shall bee made appeare, his name shall bee struck out of the list, and excluded from this meeting.

21. That whosoever shall not appeare at the appointed day, shall forfeite half a crown, one half whereof shall bee due to the poor, and the other half to the Amanuensis.

22. That during the winter season, while the Evening Prayers in the Cathedrall are at three of the clock, and that the space between dinner and service is but short; all those who remaine in Durham that night shall have some further conference together after Prayers, in the Archdeacon of Durham's house in the Colledge, where all such persons as are disposed shall sup. Which supper, not onely during the winter, but throughout the whole yeare, the Archdeacon is willing to impose upon himself, as deserving a greater burthen than other men, for being the first occasionour and promoter of this meeting.

23. That every one shall be obliged to read over his Common Prayer-book, once in the yeare at least, and marke downe in paper whatsoever objections arise in his mind in reading, and other things worthy of consideration and discourse; and expose these papers to the public view of the Assembly, which will prove very helpfull in the study of the Liturgy; the maine end of the Meeting.

#### LXXXIX.—QUERIES AND OBSERVATIONS IN THE RUBRICKS OF THE COMMON PRAYER BOOKE\*.

*In the Act of Uniformity 1<sup>o</sup>. Eliz: "Be it therefore enacted, &c. that the said Book with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said Feast of the Nativity of St. John Baptist in full force and effect, &c."*

Whether is it the 1<sup>st</sup> or 2<sup>d</sup> Booke of Edward the 6<sup>th</sup>?  
*Answer.* 2<sup>d</sup> Booke.

*"That from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this realm, or any other the Queen's Majestie's dominions, shall diligently and faithfully, having no lawful or*

\* This no doubt is the "Schedule of Questions" referred to in the foregoing Paper. The Answers are written in pencil, but by whom it is impossible to say. It is to be regretted that they are so brief and so few in number.

*reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappell accustomed, or upon reasonable let thereof, to some usual place where Common Prayer and such service of God shall be used in such time of let, upon every Sunday and other days ordained and used to be kept as Holy days, &c."*

Whether every person is not hereby obliged to resort to his Parish Church or Chappell, or (if necessary businesse soe require) to some other, on Sundayes and Holy dayes to hear Divine Service, &c.? And what shall be accounted a lawful excuse for any one's neglect herein?

*"And also upon pain that every person so offending shall forfeit for every such offence 12<sup>d</sup>."*

Whether by this may be levied 2<sup>sh</sup>. every Sunday or Holy day, viz. 12<sup>d</sup>. each offence, or onely 12<sup>d</sup>. for one whole day's absence? *Ans.* 12<sup>d</sup>. each offence.

*"Be it enacted that such ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by the authority of Parliament, in the 2<sup>d</sup> year of the Reign of King Edicard the 6<sup>th</sup>, &c."*

What were these Ornaments? *Ans.* Vide Statute.

*The Act of Uniformity, 14<sup>o</sup> Car. 2<sup>di</sup>.—"That all and singular Ministers, &c. shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the publick and common prayer in such order and form as is mentioned in the said book annexed and join'd to this present act, and intituled: The Book of Common Prayer, &c." (and in 1<sup>o</sup> Eliz: the Minister shall use no other Rite, Ceremony, order or form, &c.)*

Whether this forbids not all variations, additions and diminutions?

*"That the Morning and Evening Prayers therein contained, shall upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister and Curate in every Church, Chapel or other place of publick worship within this realm of England and places aforesaid."*

Whether every Minister is not hereby obliged to read dayly prayer in his Church or Chappell? And whether is he not so to doe without a congregation? *Ans:* with 3 or 2 at least.

*Every Schoolmaster to have a License, &c. "for which he shall pay 12<sup>d</sup>."*



Whether more than 12<sup>d</sup>. ought to be demaunded, payd, or received?

*Concerning Lecturers.*

Whether all Lecturers are not obliged upon the first Lecture day of every moneth, so long as they continue Lecturers, before their Lecture or sermon openly, &c. to read the Common Prayer, &c. And after the reading thereof to declare their unfeigned assent and consent, &c. Whether this be observed and why not? And whether all Lecturers are not to be present at the Common Prayer every Lecture or Sermon they preach?

*Concerning the Service of the Church.*

What were Commemorations and Synodals? A Nocturn what? And what was the Pye? was it a table of Rubricks, (as Mr. H. L'Estrange observes) devised and used by the Popish Clergy for the speedy finding out the order of reading their severall services for every day? And was it so called because written in party-colours or pica letters?

*After the Preface.*

What is intended by "*privately or openly*?" Is it at home or in the Church?

Whether it is not positively enjoyned by this (and the former) Rubrick that every Curate, &c. shall say dayly the Morning and Evening Prayer in his Parish Church or Chappell? And whether is he not so to doe, even without a congregation?  
*Ans.* Vide former answer.

And what shall be regarded a lawfull and reasonable excuse or hinderance for his neglect herein? *Ans.* Sicknes or necessary absennce. Vide Rubrick.

*The order of reading the Lessons, Epistle and Gospel.*

Why Apocalypse not read in its course? *Ans.* Because an obscure Booke.

Why hath the Feast of St. Michael two 2<sup>d</sup> lessons, one (common) in Calendar, and another (proper) amongst the Holy dayes?

Why Ash Wednesday no proper lessons, since it hath proper psalms, 2<sup>d</sup> service, and a peculiar Office, that of the Communion.

*In New Common Prayer Booke:—"Note that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the weeke after, where it is not in this Booke otherwise appointed."*

*In the Old Common Prayer Booke:—"Except there shall fall*

*some Feast which hath its proper."* Where 'tis said at Morning Prayer "that instead of the Collect at Morning Prayer shall these or this bee used, &c." In the Communion Service, "that instead of the Collect for the Day this, or these, &c. be used." With these may be considered the Rubricks before the Collect at Morning Prayer for Nov. 5<sup>th</sup>, Jan: 30<sup>th</sup>, May 29<sup>th</sup>.

Whether if a Holy-day fall on the Week-day these Rubricks compared together doe intimate that the Holy-day Collect shall exclude the Collect of the Sunday foregoing? If not, whether shall be read first at the Altar? And whether our Church by this Rubricke doth not take it for granted that there is a Communion Service every day?

### *Calendar.*

Most of the objections and quæries in the Calendar are answered in "Bishop Cosin's Devotions" and a Booke entitled "Festa Anglo-Romana."

### *Of Vigills, Fasts and Dayes of Abstinence.*

Why Vigills or Fasts before some Holy dayes and not all? Why no vigil before Circumcision, Epiphany, [*Ans.* because in Christmas] as also none before St. Michael, St. Luke, Conversion of St. Paul, St. Mark, St. Philip and Jacob? Whether, if Sept. 14 or Dec. 13 fall upon a Wednesday shall not the Sunday following be the Ordination Sunday?

*The Order for Morning and Evening Prayer:—Rubrick 1<sup>st</sup>.*

*"In the accustomed place of the Church, Chappell or Chancell."*

The first Reformation, as M<sup>r</sup>. H. L'Estrange observes, laying a positive restraint, and that a generall, upon all Divine Offices, to the Quire or Chancel.

Whether that place be not chiefly designed by the Church at this day, if it be not at too great a distance, or otherwise inconvenient, so that the voice cannot be heard: upon which consideration the Church sometime after granted authority to her Ordinaries to appoint (where there was a reall necessity) another place for prayers? Whether the Ordinaries ought not to be the judges of this inconvenience, and they only appoint another place? And whether the generall customes and practice of Morning and Evening Prayer in the body of the Church, and not at the Altar, ought to be continued in those places where the Ordinaries have not so appointed it, and perhaps there is no apparent necessity?

*Rubrick 2.*—“*And here is to be noted that all Ornaments of the Church, &c. shall be retained and be in use, &c.*”

What were those ornaments? *Ans*: Vide Statute.

*Sentences to be read with a loud voice.*

Whether ought they to be read with a higher or louder voice than the Exhortation and Prayers, &c.?

*The conclusion of the Generall Exhortation*:—“*saying after me.*”

In some Cathedralls the Priest and the people (whereof several are priests) say the Confession altogether. Whether is this any colourable, much less justifiable pretence for the Priest's omitting “*after me,*” in those Cathedralls?

*Absolution*:—“*to be pronounced by the Priest alone.*”

Whether by this Rubrick are the Deacons excluded, or the people only?

*Rubrick before Te Deum*:—“*so standing and turning himselfe as he may be best heard,*” i.e. to the People, as Rubrick before the Absolution at the Communion.

Whether this doth not suppose that the Priest immediately before the Lesson did looke another way, viz. towards the East or upper end of the Chancell? Whither 'tis fittest he turne himself in those parts of the Office which are directed to God immediately, as in Prayers, Hymn, Confession of faith or sins? *Ans*. Towards the Table.

And whether (as may be collected from hence) all Reading pewes in Parish Churches should not have one desk for the Bible looking towards the Body of the Church and another for the Prayer Booke looking towards the East or upper end of the Chancel?

And whether Reading desks in Cathedralls be not misplaced too?

*Rubrick before the Suffrages.*

Why is the Priest to stand at these Suffrages? *Ans*: To shew his authority.

*Rubrick before the Prayer for the King.*

Whether is not the Anthem by this Rubrick appointed as plainly and positively on Litany-dayes as on others? And why “*O Lord save the King,*” or “*O Lord hear our Prayer,*” used before this Prayer in Cathedralls? *Ans*: It is an addition.

*Evening Prayer.*

Where is the place of the Sermon (if there be one) at

Evening Prayer? Is it after the Anthem? And whether have Afternoon Sermons the countenance of authority? And whether is not catechizing after the 2<sup>d</sup> Lesson the proper afternoon Exercise? *Ans*: And sermon too in some cases.

*St. Athanasius's Creed.*

For what reasons appointed on those dayes specified by the Rubrick?

*The Litany.*

1<sup>o</sup>. Where is the Litany expressly commaunded by authority to be said or sung in the middle of the Church, at a desk proper to it, and different from the Reading-pew? *Ans*: In Queen Elizabeth's Injunctions.

2<sup>o</sup>. And by whom to be said or sung? Whether 1<sup>st</sup>. It's former part being not restrained to the Priest. 2<sup>dly</sup>. It being a form wherein the People have a greater interest or share of duty than in any other, or wherein the people are more exercised. 3<sup>dly</sup>. And its latter part (the summe as it were of the former) being commanded to be offered up by the Priest. Whether these arguments doe in any wise plead for or countenance the reading or singing of the Litany by Deacons or lay-men?

Why On Sundayes, Wednesdayes and Fridayes? *Ans*: On Wednesdayes and Fridayes because a penitentiall Office.

*Prayer for Ember-weeke*:—"In the Ember-weekes to be said every day."

Whether by every day is not to be understood every day of the weeke? as the Rubrick seems plainly to imply.

*The Prayer for all Conditions of men.*

Whether is this Prayer to be used in the forenoon on Litany dayes for those that desire the prayers of the Congregation?

"*Epecially those.*"

Whether may "*those*" be changed into *him* or *her*? And whether into the parties' names? If not, whether the persons to be prayed for may be named before this Prayer? And indeed whether are such private and particular necessities to be inserted in a publick Liturgy? *Ans*: Not necessary.

*The Collects, Epistle and Gospel*:—"Note that the Collect for every Sunday, or for any Holy-day that hath a Vigil, &c. shall be said at the Evening Service next before."

Whether if a Holy day that hath a Vigil or Eve fall upon a



Munday, the Collect for that Holy day ought not to be read on Saturday night before? And if so whether on Sunday night too?

*Rubrick following St. Stephen's Day:—“Then shall follow the Collect of the Nativity, which shall be said continually unto New Year's Eve”—the old Prayer Book “until New Year's Day.”*

*Rubrick following Circumcision:—“The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.”*

Whether doth not this Rubrick suppose a second Service every day?

*The Order of the Holy Communion.—Rubrick 1<sup>st</sup>. “shall signifie their names, &c.”*

Why? *Ans*: 1. For providing Bread and Wine. 2. In order to suspension.

Why not observed in all places? *Ans*: Because Clergy are negligent.

2. What is the true notion of an open and notorious evill liver? And who shall be reputed such?

3. Whether by this Rubrick, and the 26 and 109 Canons, a Curate (being a private Minister) may keep an evill liver, or one in malice, &c. from the Communion?

And whether if he repell any such from, &c. ought he not to give an account thereof to the Ordinary within 14 dayes?

*“Then shall be said the Collect of the day.”*

Whether is it clear that the Collects for the 1 Sunday in Advent, Ash Wednesday, and Christmas, &c. are to be said here with that of a Holyday or Sunday falling within these limited times? As also the Sunday Collect with that of a Holy day, if the Holy day falls on the Sunday or Week day? And if so, whether first?

*“Then the Gospell, &c.”*

Whether “*Glory be to Thee, O Lord,*” ought to be added before the Gospel? and “*Thanks be to God*” (as in some places) after it? And whether these additions are not favoured both by the Scotch Liturgy and the 1<sup>st</sup> Booke of Edward 6<sup>th</sup>? *Ans*: Antiently practised, but without rule at present.

*Rubrick 1<sup>st</sup>. after the Nicene Creed:—“The Curate shall declare, &c. what Holy dayes or Fasting dayes.”*

Whether this Rubrick doth not concern Cathedralls as well as Parish Churches?

*“And then (if occasion be) shall notice be given of the Communion.”*

What notice? not the Exhortation that is appointed after Sermon? And whether the reading of the Exhortation here, (and at the Altar too) would not be as proper as after sermon (in the Pew or Desk) especially in those Cathedralls and places where, immediately after Sermon the people rudely depart, and that before the Exhortation and Blessing?

*Rubrick 1<sup>st</sup>. after Offertory Sentences.*

Whether the Deacons, Churchwardens &c. ought to goe about and collect the Alms, Devotions &c. by the Poll? *Ans:* If people come not to offer voluntarily.

And whether it were not more decent and agreeable to antient custome (not to say Scripture and the notion of offertory) that the people should bring their guifts &c. to the Altar, and there present them, and the Priest receive them, as 'tis at this day observed in some Colledges?

*Rubrick 2. after the Offertory Sentences:—“And when there is a Communion the Priest shall then place, &c.”*

Whether this be not the proper time of placing the Bread and Wine?

*Rubrick after Prayer for Church Militant.*

Whether is it necessary in Cathedralls and Colledges, where there is a Communion every Sunday (as there ought to be in all such places) to read the Exhortation every Sunday? And whether once a moneth would not be sufficient? *Ans:* Not necessary in Cathedralls.

*Rubrick before “Dearly beloved in the Lord:”—“the Communicants being conveniently placed.”*

What place is here intended? And whether this Rubrick supposing the people already placed where they receive the Communion, doth not clash, 1<sup>st</sup>. with these words in the Exhortation, *Dearly beloved,—ye that mind* (which imply that the people are yet in the Body of the Church, or moving towards the Chancell or Altar or place where they receive):—2<sup>d</sup>. with the Rubrick before the Invitation which is thus: *to them that come* (not to those already come) and 3<sup>d</sup>. with these words *Draw near* in the Invitation? And whether these words *Draw near* might not (as the case now stands) well be spared?

*“Proper prefaces upon &c. and 7 days after.”*

Whether by this doth the Church intend there should be a Communion every [day] or only at those great Festivalls in

such places where the Communicants are so numerous that they cannot all receive in one day, but require 1, 2, 3 or more, &c.?

*Rubrick before the Prayer of Consecration:—“When the Priest hath ordered the Bread and Wine.”*

Whether this be not the proper place of ordering them? And whether is it not amisse to doe it before the Addresse?

*Rubrick after the Blessing.*

Why none of the Collects following ever used at Morning or Evening Prayer and Litany, as this Rubrick supposes? *Ans:* Because most pettie Cannons are either ignorant of their Rubrick or worse.

*Rubrick after the Collects:—“Upon the Sundayes and other Holydayes (if there be no Communion) shall &c.” In the old Common Prayer Book “upon the . . . Holy dayes (if there be no Communion) shall &c.”*

Whether the Church by these Rubricks doth not suppose a Communion on all Sundayes and on most of the Holy dayes?

*Rubrick 4. N.B. A positive Rubrick for a Communion every Sunday at least in Cathedralls, &c.*

And what shall be reputed a reasonable excuse or hinderance? *Ans:* Sicknesse, or the like.

*Rubrick 8.*

Why Easter particularly commanded to be one of the times in the year at which every Parishioner shall receive the Holy Communion?

*Rubrick 9 and last.*

Whether some part of the money given at the Offertory be not designed for the Priest or Minister by the Offertory Sentences? *Ans:* Yes, but contrary to Rubrick.

And whether this be not favoured (if not commanded too) in the Rubricke of the old Common Prayer Book and of the 1<sup>st</sup> Booke of Edw. 6<sup>th</sup> and of the Seotch Liturgy?

*An additional Quære. Publick Baptism of Infants in the Church. Rubrick 1<sup>st</sup>.*

*By this Rubrick children are to be baptized in the Church, not in a House, and in this forme, and upon Sundayes and Holydayes, after the 2<sup>d</sup> Lesson at Morning or Evening Prayer.*

Whether ought children to be baptized in the Church on a

week day, if there be a large Congregation? And what shall be reputed a necessity for baptizing on the week day? *Ans*: Yes: if the Minister judge it expedient in some cases.

And whether is it not as contrary to this Rubrick to use this publick forme in a private house, as it would be to use the private form (viz<sup>t</sup>. that appointed in the House) in the Church? And . . . if the Godfather &c. bring not the Child into the Church before or immediately after the conclusion of the 2<sup>d</sup> Lesson, but after the Creed or Collect &c.;—What shall the Priest doe? Shall he baptize the child before the departure of the Congregation, or send it away unbaptized? *Ans*: Baptize it.

And even in those places where the Font stands at a great distance from the Quire or place of Prayer.

Whether it is not a manifest breach of this Rubrick to baptize children after Morning or Evening Prayer? Whether it is also an unwarrantable practice in those to add, after the Office of Baptism, one or more collects, concluding with the "*Grace of our Lord Jesus Christ?*"

*The Form of Publick Baptism.*

What posture shall the Priest be in at the Prayers? *Ans*: Kneell at the 1<sup>st</sup> Collect and stand at the Consecration, &c.

*"I demaund therefore, &c."*

Whether these questions, if there be 2 or more to be baptized, are to be put to the Godfathers and Godmothers severally, viz. for every child, as the Rubrick of Baptisme of the Adult directs it to be done in that case? Lastly,—How often (once or thrice) shall the Priest dip or pour water upon the child? *Ans*: Once.

And should not the Priest dip the children unless he be certified of their weaknesse? In which case who shall certify? *Ans*: The Rubricks require dipping, but it is fallen into desuetude.

*Rubrick the last. "Ye are to take care &c."*

Whether Godfathers and Godmothers are not hereby obliged to see the Children confirmed by the Bishop?

*Private Baptism:—Rubrick 2.*

What shall be reputed a great cause and necessity of baptizing children at home? *Ans*: Danger of death, or incapacity to be brought.

Whether any thing but the apparent danger of the Child's death shall be so reputed? *Ans*: Yes, in some extreme cases.



And whether the Minister ought not to be certified of this necessity? And by whom? *Ans*: By Parents, friends, or midwife.

*Rubrick 3. And "let the Minister of the Parish (or in his absence) any other lawful Minister &c."*

Whether did not the Church formerly allow women or laymen in cases of urgent necessity to baptize? *Ans*: Yes, the Church of Rome, not the Church of England. But, *Quod fieri non debet, factum valet*.

And whether doth she allow it now or not? And indeed whether doth not this Rubrick exclude women or laymen from baptizing even in cases of necessity?

*Rubrick 5. "And let them not doubt, &c."*

There being no form of a Certificate in the old Common Prayer Book for such children as are baptized by the Minister of the Parish, Whether ought a Child baptized by the Minister of the Parish and one baptized by any other lawfull Minister both be introduced into the Church by the same forme, viz<sup>t</sup>. in that appointed by our Church for a child baptized by another lawfull Minister? or whether by different forms? The first by the Certificate only of the Minister, (*I certify &c.*) the other by the aforesaid form? *Ans*: The Certificates must be different, but the form of reception the same.

*Baptisme of such as are of riper years.*

Why in the plural number?

Since the weakness of young children is the chief if not only reason why the Priest is permitted to pour water on them, and that we cannot but suppose the adult able to endure dipping,—

Whether ought not the Priest to dip such as are baptized at ripe years?

*Rubrick after Baptisme of the Adult.*

Whether is not this a positive Rubrick that those thus baptized are not to be admitted to the Holy Communion before they be confirmed by the Bishop?

*Rubrick last.*

What shall be reputed yeares of discretion? *Ans*: Sixteen for the Sacrament. Twelve for Confirmation.

*Rubrick 1<sup>st</sup>. after Catechism:—"The Curate shall instruct and examine &c."*

What meant by these words here and in the 59 Canon? Whether is he only to hear them repeat the Catechism? Or is he also to discourse upon some portion of it?

*Rubrick 3 & 4.*

What shall be reputed a competent age for children to be confirmed at? [*Ans.*] Vide *suprà*.

What a competent knowledge or account of faith? And whether this Rubrick (as well as many other) be not clear and positive that children are to be confirmed by the Bishop so soon as they are capable, and can say the Catechism &c. And that the Bishop should keep some set times of Confirmation, viz<sup>t</sup>. at the Triennial Visitations, (as the 60<sup>th</sup> Canon) or at some other convenient times, when the severall Curates and Parishes should have notice to prepare and send the children?

*Rubrick after [the Order of] Confirmation:—*"None shall be admitted to the Holy Communion untill such time as he be confirmed, or be ready and desirous to be confirmed."

Whether doth not the latter part of this Rubrick allow too much liberty? Since 'tis thus in the old Common Prayer Book, —"*None shall communicate untill they can say the Catechism and be confirmed.*" *Ans*: The liberty is very great. I dare say no more.

*Rubrick 1<sup>st</sup>. after [Form of Solemnization of] Matrimony.*

What is the time of publishing the Banns? Immediately before the Offertory Sentences, as this Rubrick? Or after the Nicene Creed, as the Rubrick after it directs? *Ans*: When there is no Sermon the time.

And whether there be not different times? And consequently whether these Rubricks do not clash?

The church since the Reformation having laid no such restraint or prohibition as this, of not marrying from Advent Sunday untill eight dayes after the Epiphany: from Septuagesima Sunday untill eight dayes after Easter: from Rogation Sunday until Trinity Sunday:—Whether the Priest that marryeth any persons in those times of prohibition, mentioned in some old Canon (and taken notice of by Bishop Cosins in his Devotions, and Mr. H. L' Estrange in his *Alliance of Divine Offices*) may be suspended or otherwise punished for his presumption therein?

*Rubrick 13.*

Why is not the Woman obliged to give as well as the Man?

Why is the Man to give a ring? And why to be put on the fourth finger of the woman's left hand?

It being usuall heretofore (as 'tis in the 1<sup>st</sup> Book of Edw. 6<sup>th</sup>) for the man to give unto the woman with the ring, other tokens of spousage, as gold, silver, &c:—How shall the Priest dispose of it, when there is no more than the accustomed duty laid upon the Booke?

*Rubrick 15.*

What posture shall the man and woman be in when the Priest joyneth their hands together and saith "*Those whom &c.*," the Publication and Blessing?

In what posture shall the Man and Woman be in when the Priest readeth the Exhortations, or Duties of man and wife? And whether may the Priest add one or more Collects (as "*Assist us mercifully &c.*" "*Prevent us &c.*") after this Office is performed and ended and conclude with the "*Peace of God?*" Nay rather whether doth not this defect of a conclusion suppose it performed (as Baptism and Churching women) on Sundayes and Holy dayes in the forenoone, or at least on publick dayes, when there is a large Congregation, First and 2<sup>d</sup> Service, Communion, and that before the conclusion of the Prayer?

*The Visitation of the Sick.*

Whether "*O Lord look downe from &c.*" "*Hear us Almighty &c.*" may be used in Litany dayes on the forenoon for such as desire the prayers of the Congregation? The same quære may be made concerning the Prayer for a sick child? And whether these Prayers as well as the rest of this Office, are not to be used in the Chamber only?

*Rubrick before Absolution.*

What is the meaning and true signification of these words, "*A speciall confession of sins?*"

And whether the Priest's standing at the two other Absolutions, doth not sufficiently countenance his standing at this?

It being an authoritative or Judiciary Absolution, (if there be any such distinction of Absolutions) in what posture shall the Priest be at the Prayers, &c. following?

*The Communion of the Sick:—Rubrick 1<sup>st</sup>. "Then he must give timely notice."*

What is the timely notice here intended? Is it the night before or early in the morning?

*"With all things necessary so prepared that the Curate may reverently &c."*

Whether must the Curate be in his Surplice, &c.?

*Rubrick last. "In the time of the plague or other infectious diseases."*

Is the Minister obliged, if desired, to resort to such infectious persons to instruct and give them the Communion? And

whether doth not this Rubrick and the 67 Canon clash in this point?

*Burial of the Dead:—These sentences may be said or sung—  
“either into the Church or towards the Grave.”*

So that if the Corps come whilst the Minister is at Prayers, —May not the people bring the Corps into the Church without the Sentences, the Priest (after he has concluded the Prayers and the former part of his Office) saying the same towards the Grave? And whether is not this an entire Office, and so not to be mixed with any other?

N.B.—If the Corps be brought into the Church on Easter Tuesday at the beginning of Evening Prayer, whether shall the 15 cap. of 1 Cor. be read twice over or not? that chapter being the 2 Lesson for that Evening Prayer.

*“While the earth shall be cast upon the Body by some standing by, the Priest shall say &c.”*

Whether this Rubrick doth not allow any, standing by, to cast the earth upon the Body? And why usually done by the Priest?

Lastly.—In what posture shall the Priest and People be at the Lord's Prayer, and those following?

And whether are not the people to kneel at the Lord's Prayer, both here\* and wheresoever else it is used in Divine Service? As the Rubrick before the first Lord's Prayer at Morning Prayer seems to intimate?

*Churching of Women:—Rubrick 1<sup>st</sup>. “At the usuall time &c.”*

Customs onely determining this usuall time to be a moneth, whether may not the woman (if she be able) come sooner, or (if weake) stay longer, even until she be recovered?

*“Into the Church, and there kneel down in some convenient place.” The old Common Prayer Book adds these words: “nigh unto the place where the Holy Table standeth.”*

Whether is it not clear that the place is the Church, and not a House? And whether is not the doeing of it in a private House and before the woman's recovery, contrary both to the end or design and the name of this Office?

\* Kneeling during the saying of the Lord's Prayer in the Burial Service is a practice which prevails at this day in some country parishes. The Editor officiated at a Funeral, a few years ago, at St. Martin's in Shropshire, and observed that all who attended knelt when he commenced the Lord's Prayer. The late Dr. Raine once told him that the same observance was in use at Bishop's Middleham Church in the county of Durham within the last thirty or forty years. Whether the custom still prevails there the Editor is not aware.



And whether the Communion (which was wont to attend this Office) and the Offerings, doe not suppose the place in the Church to be the Altar?

If a woman (before or after her moneth's end) be lame, weake or like to dye, and yet desirous to be churched, whether ought the Priest to use this Office with her privately, at her house? Or whether ought he not to refuse? And indeed what danger if not churched at all?

*"Decently apparelled."*

Doth this suppose her to have a veil or habit distinct from other women?

What is the time of Churching women? Whether betwixt the 1<sup>st</sup> and 2<sup>d</sup> Service? or after the Nicene Creed? or before the "*Peace of God*?"

Lastly. What Offerings?

*Communion:—Rubrick 1<sup>st</sup>. "To be used the first day of Lent and at other times when &c."*

Before the Reformation, the Communion's Antecessor, the Excommunication, or greater curse, was pronounced divers times in the year:—Whether should not this be so used now? And if so, at what times?

*Rubrick 1<sup>st</sup>. "The Priest shall in the Reading pew or Pulpit say &c."*

In what posture shall the people continue whilest the Priest denounceth the curses? Whether standing, sitting, or (as Scotch Liturgy) kneeling?

*Rubrick 2<sup>d</sup>. "The Priest &c. kneeling (in the place where they are accustomed to say the Litany):"—*

The Reading pew being now the place where the curses are read, whether doth not this Rubrick suppose the Litany to be said or sung in [another] place, and consequently countenance the appointment of a Litany Desk?

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[The foregoing Papers, from No. LXXIX. to No. LXXXIX., inclusive, though they are without dates, seem to find a place most naturally here, belonging, as they obviously do, to that portion of the Dean's life which was spent in the active exercise of the duties of his calling. The Letters which follow all belong to his latter years, which were spent in exile.—ED.]

## XC.—FROM DEAN GRANVILLE TO MR. JOHN PROUD\*.

Tremblet, Nov. 5, 1700.

HAVING just now pierced one of the ankers you have kindly sent me, in the presence of an honest English friend, who understands good liquor, (and it proving as expected, a cup of good humming liquor) I cannot forbear to give you an account that the barrels have well escaped both sea and sea-men, and that there is now good ground to hope that if you will continue the friendly practice you have begun, and send a yearly supply of such drink, it may arrive in good plight, espetically if it be attended on and garded with a couple of potts of venison. My friend who carries this to Paris being ready to depart, I must cut off and subscribe myself (with due thankfulness for y<sup>r</sup>. acceptable present)

your very reall and assured friend,  
J. S.

\* This and the following letters, written by Dean Granville during the two or three last years of his life, were preserved by his faithful servant John Proud, to whom they were addressed, and eventually fell into the hands of Dr. Richard Rawlinson, amongst whose MSS. they are now preserved in the Bodleian Library. A letter from Thomas Bedford to Dr. Rawlinson is bound up with them, and the explanations he gives shew with what secrecy the poor Non-jurors were obliged to conduct their correspondence. It is as follows :—

“HON<sup>d</sup>. SIR,—There is an old man in Durham whose name is John Proud, that was Dean Granville’s servant many years, and I believe the only man that was concern’d in his affairs, after he gave way to the *secundus* and *extraneus* Dr. Comber. Mr. Proud has betwixt twenty and thirty letters of the Dean’s to himself, which I believe give a better account of that part of his life than any thing you ever saw. He went under the name of *James Stotherd* for some of the time and *Corbeil* for the rest. He mentions Dr. John Smith, my brother Smith’s father, several times in his letters by the name of *Don Diego*, *Don John*, & *Dr. Don*, because he was once Chaplain to the Lord Lansdowne, English Ambassador to Spain in King James the second’s time and the Dean’s nephew. T. B[edford].—Jan. 30, 1734-5.—To Dr. Rich. Rawlinson.”

In another letter to Dr. Rawlinson, of the 21st March in the same year, Thomas Bedford says Proud “thinks them worth a couple of guineas at least, as the remains of his good old master.” After the Dean left England, Proud appears to have gone into the service of Lord Barnard, at Raby Castle. In his latter days he kept a Coffee-house in Durham.

Thomas Bedford was the learned Editor of “*Symeonis monachi Dunelmensis libellus de Exordio atque Procursu Dunhelmensis Ecclesiæ*,” with a continuation in 1154, and an account of the hard usage Bishop William received from Rufus; which was printed by subscription in 1732, 8vo. from a valuable and beautiful MS. in the Cathedral Library, which he supposes to be either the original, or copied in the author’s lifetime. He was in Nonjuring orders. His sister Christian was married to George Smith, of Burnhall, Esq. who was the son of Dr. John Smith, Lord Lansdowne’s Chaplain.—See Nichols’ *Literary Anecdotes*, vol. i. pp. 167—170, and Surtees’ *Hist. Durham*, vol. iv. p. 103.

I pray make due compliments for me frequently to all my children. My kind service to M<sup>rs</sup>. Proud. I pray God bless you both.

(Addressed to "Mr. Proud at Raby Castle.")

XCI.—FROM THE SAME TO THE SAME.

Tremblet in Bry. Dec. 23, 1700.

Tho' I have received none from you of a later date than August, (and that which I received last was of the oldest date) I have writ to you four if not five times. (One in the month of September from Paris or St. Owen, I have forgot which, a second from Fontainebleau, soon after my arrivall there, a third before my departure, and a fourth from this place after my return home, giving you an account of the receipt and goodness of your liquor which proves excellent.) And notwithstanding have a multitude of things to say (insomuch that my head is oppress'd) which I have delay'd to pen down till I had received an answer to mine in September (which contained advice to pay a bill, which I had drawn on you in favour of Mr. Thomas Cholwich\*, of Rouën, the correspondent of Mr. Robert Fenwick, concerning which I have heard nothing from any body since the time that it was forwarded, to my admiration). But now Christmas, the New Year, and a new Age approaching, I can by no means neglect to send you and M<sup>rs</sup>. Proud my very particular hearty good wishes, on each account for yourselves, and to be distributed (according to your discretion) to my true friends, and more espetially to *my children*, to whom I hope you did (as I desired from Fontainebleau) make due complements of condolence on the death of their relation Mr. W<sup>m</sup>. Forster. Whether I may be enabled

\* The following letter identifies *James Stothard* with the initials J. S. which usually form the signature of the Dean's letters to Mr. Proud. We also learn from it that the Dean's anxiety about the bill he had drawn upon Mr. Cholwich was at length removed.—"Jan. 17, 1701. SIR, These are to certify you that Mr. Thomas Cholwich of Rouën hath made good payment to me of the value of the twenty pound sterling which you did in yours of the 1 of Dec. past, advise me to have paid to his friend Mr. Rob. Fenwick. And forasmuch as he hath lead and other merchandize of your country lying on his hand, he hath no occasion to have more money at this instant paid at Newcastle to the said Mr. Fenwick, or at Hull to M<sup>rs</sup>. Crowle or Skinner, but hath advised me rather to give him a bill on you for my next rent, payable to his order, which I have accordingly done, and herewith send you. Which is all but that I am, your very reall freind to serve you, JAMES STOTHARD.—For Mr. John Proud, at Raby Castle in B.prick of Durham."

personally to salute them before a nother year be ended, God Almighty best knowes, but that my brains are wandering that way may be perceived by a dream I had last St. Thomas's night; when I dreamt that I was in the new-married lady's great dining-room, and had an interview with my deceased friend who went into Yorkshire to dye quietly (as you express'd it) and save charges. I waked and slept again, three or four times, and still dreamt the same thing, so that the repetition thereof, is, methinks, very extraordinary. I have no faith in dreams, however imagine there may be possibly sometimes an error in incredulity as in excessive credulity. I leave you to your own reflections, and make no doubt but that if I should surprise you in your Castle, that you would make me welcome espetially having had some authority given me in the park by your patron; from whence I expect, if you send more liquor, (which will never be unacceptable) a relishing bit; as I do from my Northumberland friends a pot of salmon.

And among my other friends, I pray make a kind complement to Don Diego, my warme bedfellow, betwixt whom on my right hand, and Will Wheeler on my left, I was one night like to be stowed at the Book-binder's in Paul's Church-yard, which you ought not to forget. I pray tell him I have not so much respect for a Don as for a Monsieur, being originally a Frenchman, yet I have a great esteem for his merit, and can condemne him for nothing but for what I did many years since lay to his charge. Let him know that if he be of a rambling humour, and hath a mind to visit his friends at Madrid, if he will take the pains to come hither and conduct me thither, I'll present him to his Majesty, having the happiness now to have a hopefull, well natur'd young Prince (and kind friend of mine) King of Spain; who I hope will do me a good turn one of these dayes. His Majesty is lately pass'd by, not far from my little country house, in his journey towards Bordeaux, where he is expected on Christmas Day. I expect from some of his court a present of chocholat, and hope that it will come to my hands more luckily than that which my grave and learned Don brought me from Spain, which had the misfortune to be sold at Dunkerk, with his patron's snuff, and own book and sermon notes.

Do not forget I pray so far as a complement may be acceptable to bestow one on my other kind freind and traveller, Sir G.\* and family, and thank him heartily for all his favours, and more espetially for a token by M<sup>r</sup>. Cook. I had a letter

\* No doubt Sir George Wheeler, Prebendary of Durham, the Dean's nephew.



from the young Cook (who has affronted me, as I wrote you), in detaining his relative's guinney, some months since, signifying to me that being returned from England he had ordered his correspondent at Paris, Mr. Edw. L. to pay me two guineys, one being the guinney that he had brought long since from Dr. M. and the other a token from Sir G. W. Being unwilling to accept any kindness rendered to me by this ill-bred young man, I have never meddled with them, but left them in the Banker's custody. However I do with all thankfulness acknowledge the knight's love, and with a repetition of my good wishes (this New-year) for the welfare of you and all my friends with you and elsewhere, I remain, your very reall and assured friend,

J. S.

## XCII.—FROM THE SAME TO THE SAME.

Tremblet, M . . . 1701.

MR. PROUD,

SINCE my last, and return hither . . . ring at Paris, that there are forces to be sent out of Irla . . . Scotland into Holland, and some talking here yesterday that the Duke of Burgunday is to go and to command an army in Flanders (as 'tis thought) and that here are preparations making on every side. I now conclude that there will be war, tho' I was of another opinion. Which makes it requisite for you to expedite the return of money whiles it is not only advantagious but easy, besides other motives for the same\*.

\* \* \* \* \*

Hoping there will not be troublesome times so soon as to hinder our interview, with my respects to Mr<sup>s</sup>. Proud and blessing to my children, I remain your very reall and assured friend,

J. S.

For Mr. John Proud  
Raby Castle, Darlington,  
Yorkshire.

By Darlington bag. Per Londres.

\* The passages omitted in this and subsequent letters refer almost exclusively to the remittances which the Dean received from England through his old servant Proud. It seemed needless to give them all. They are chiefly expressions of anxiety on account of the delays which often occurred before the money came to hand, and the trouble which Proud evidently had, not unfrequently, to raise the amount which the Dean's exigencies required.

## XCIII.—FROM THE SAME TO THE SAME.

Paris, Jan. 11, 1701.

Tho' I writ to you before Christmas, besides severall before,  
 and another since \* \* \* \*  
 yet I cannot forbear to repeat my thanks for your great  
 diligence in all my affaires, and to informe you that Monsieur  
 Barbaziere \*, the great Minister and Secretary of State, died last  
 night, and Monsieur Chavilliar is put in his place, &c. which  
 is all at present but that I am, your assured friend

J. S.

My kind respects to M<sup>rs</sup>. Proud, and my old acquaintance  
 Don John, to whom I'll send (enclosed to you) the Censure of  
 the Sorbonne against the Jesuites, if he hath not seen it, and  
 desires it. The . . . Body hath received the greatest wound  
 it ever did since the death of Monsieur Pascall.

(No address.)

## XCIV.—FROM THE SAME TO THE SAME.

Tremblet, March 5<sup>th</sup>, 1701.

MR. PROUD,

My Father † yesterday at his devotions in the Church fell into  
 a sound, which put the whole family into great trouble, but,  
 blessed be God he soon came to himself and continued so all  
 day, and is as well as he hath been this seaven year. And it is  
 found that this fit was occasioned only by vapours, having fasted  
 all day, and that it was not an apoplexy. I send you this

\* Louis François Letellier, Marquis de Barbésieux, ministre de Louis XIV.,  
 troisième fils du Marquis de Louvois, naquit à Paris en 1668, et mourut le 5 Janvier  
 1701. Ce ministre incapable fit regretter son père. Il se livra à ses passions, et  
 négligea les affaires publiques. Louis XIV., mécontent de sa conduite, s'en expliqua  
 ainsi à l'Archevêque de Reims, son oncle : " Votre neveu a des talents, mais il n'en  
 fait pas bon usage. Il donne trop souvent à souper aux princes, au lieu de travailler.  
 Il néglige les affaires pour ses plaisirs ; il fait attendre trop long temps les officiers  
 dans son antichambre ; il leur parle avec hauteur, et quelquefois avec dureté." Bar-  
 bésieux mourut en 1701, dans sa trente troisième année. L'Archevêque de Reims,  
 en parcourant de papiers de son neveu, trouva cette note écrite de sa main : " J'aurai,  
 à ma trente troisième année, une grande maladie, de laquelle je n'échapperai pas."  
 Barbésieux, héritier de la crédulité de son père pour l'astrologie, consultait souvent  
 le père Alexis, cordelier, qui d'après la connoissance des passions du jeune adepte,  
 avait hasardé cette prédiction.—Moreri, Dictionnaire Historique.

† " King James 2<sup>d</sup>." is written above in Tho. Bedford's hand.

certain account to prevent lying stories. For possibly you will hear it reported that he is dead or dying.

\* \* \* \* \*

I sent away long since to Mr. Mombrun of London a couple of pictures in a letter, one of a Doctor of Sorbonne, and the other of a fine young lady. I designed they should have gone by the post to London, and thence to Durham, for New-year's gifts. But Mr. Mombrun very unluckily . . . . packt up in a box with goods to go to London. I have sent four more to my sister for you and your friends. I spoke yesterday to a gentleman who hath great interest in your lord that he may send for you to meet him at Paris in the summer. I remember kindly to Mr<sup>s</sup>. Proud, and praying for you heartily remaine, yo<sup>r</sup>. reall and assured friend,

J. S.

The Pictures are to be put in frames with glasses over them.

Here came to me yesterday an honest gentleman, well known to my Father, who made a proposall to me that he would undertake to get me a considerable summe from your country upon condition I would give him halfe. I demurr'd on it, before I had written to you and heard from you; least I might be catch'd, and give half of what you could get for me perchance as well as he. He is a great lover of J[ohn] B[asire]\*, which makes me the more feare him.

---

### XCV.—FROM THE SAME TO THE SAME.

Tremblet, Ap. 26, 1701.

MR. PROUD,  
SINCE you do in yours of the 26<sup>th</sup> of last month desire my sentiments concerning your journey hitherwards, I must tell that I can by no means advise it (howmuch soever I desire your company) to undertake the journey on your Ladie's leave, without the privity and concurrence of your Lord, espetially since you have so plausible an excuse to satisfy my Lady; namely, that your lord's affaires will not permit you yet to leave the country. I spoke to my friend the knight that had a while the government of his son, to use his interest to facilitate your journey and I hope you will have your Lord's permission (if you have it not already) to come over. I am of opinion that it will be your best way to come over from Dover

\* Illatus supplied in Tho. Bedford's hand.

to Calais in the packet boat, where I will not faile to meet you, (God willing) provided you give (after you are thorowly resolv'd) sufficient and seasonable warning. And in case you can scabble up thirty or twenty pounds (over and above my rent\*) and bring it with you to defray my travelling expenses, I'll conduct you myself, which ever way you go, towards Blois, where your lady is, or elsewhere, to become your interpreter. Motion and change of air, by travelling up and down in the summer, doth mightily contribute to my health. So that riding to Calais and back to Paris, after a small tour, will be no trouble to me, but a desirable and advantagious divertisement, in case you can, (honestly and honorably) procure for me a viaticum. But otherwise it will be with some difficulty. For really the infirmities of my mind, which tho' concealed from others, prevaile so much against me, that by want of a fit person to supply my defects, my expenses are generally doubled. And I have much to do to keep my head above water: which I yet do, God be praised, being, (ever since our bargain) out of my marchant's debt, and other men's, living with comfort and credit in the place where I reside. If a person quallified for my purpose and to live at my elbow could be found, it would be the most desirable felicity for me. And it is my hearty and constan't prayer to God to provide me such an one. I have recommended it to my sister's thoughts, and I do likewise to yours. I'll consult no others, and I would not have either of you declare this my want and desire. For there are enough at home and abroad who are very plausible and officious (but wholly unfit) that would pin themselves upon me, or torment me by opportunity, which is of all things most grievous to my nature. I shall write to you often and therefore cut off here. I am your reall freind,

J. S.

Your fear of war is without ground, for our fears is over. It is generally beleived there will be none. Tho' preparations go on. Princes make war with sword in hand.

For Mr. John Proud, at Raby Castle near Darlington,  
Yorkshire, Londres.

By Darlington bagg.

\* Dean Granville appears to have had some payments made out of the revenues of the Deanery. Probably the "rent" he mentions may be part of these payments. A resolution is entered in the Acts of Chapter, dated Feb. 4, 1700, "That Dr. Granville have all the arrear'd rents pro annis 16<sup>90</sup><sub>1</sub>, 16<sup>90</sup><sub>2</sub>, 16<sup>90</sup><sub>3</sub>, 16<sup>93</sup><sub>4</sub>."



## XCVI.—FROM THE SAME TO THE SAME.

Tremblay, May 4<sup>th</sup>, 1701.

\* \* \* \* \*

THO' I have little time to write more, (seldome, according to an old evill habit, getting pen to paper till the post is going) I cannot forbear to add an act of God's goodness to me in conducting me and fixing in this Province of Bry, where I now live, when I am absent from my Father. My house is in the Fauxbourg of Corbeil, a little towne but of great antiquity, from the antient earles whereof, potent men, I am descended in a right line, and one of my ancestors being a man of great piety and valour, having founded here two Collegiate Churches, is in great veneration, and being buried in one of them, I have lately and very happily discover'd his tomb, which is very magnificent\*. And being now proclaim'd to be their founder's kinsman, receive many civilities from the people, more than before. I pray when you see my sister enquire for a copy of our pedigree, and bring it over. It was some good angel which lead me here to the place I sought thinking it in Normandy, where I could never find it, tho' I found there the other places named in the Pedigree. May I never want such a good spirit to conduct and inspire me.

(Same address.)

[The former part of the letter refers to Mr. Proud's coming to France, for which a different route appears to have been proposed.—ED.]

## XCVII.—FROM THE SAME TO THE SAME.

Corbeil sur Seine, Aug. 4<sup>th</sup>, 1701.

\* \* \* \* \*

AFTER living three yeares at Tremblet, alias Tremblay, in the Fauxbourg of Corbeile, alias Corbeile upon the River Seine, with as much quiet and pleasure as a man in my circumstances could expect, enjoying the honor and respect of all the in-

\* In an account of Corbeil we find as follows:—"C'est Haimon ou Aimon, Comte de Corbeil, qui s'étant emparé du Chateau du Comte de Palaiseau vers l'an 912, emporta à Corbeil les Reliques de S. Exupere et de S. Loup, Evêques de Bayeux, fit bâtir une Eglise en leur honneur et y fonda un Chapitre. Le tombeau de ce Comte est encore à main gauche du Maitre Autel de cette Eglise, qu'on appelle par corruption Saint Spire."

habitants with all other conveniences, from my very private devotions to my very divertisement of angling (which I love above other) I have lately and happily discover'd that this town, a very antient little town and pleasant place in a fine country, in the middle between Paris and Fontainebleau hath been the seat of my ancestors. And that this Corbeil sur Seine (as stiled to distinguish it from another Corbeil in the Province of Gatinois) is that Corbeil whereof there were antiently Earles (who were, as many others in France, little Sovereine Princes) from one of whom I have made out my descent in a strait line, by confronting my Pedigree sent me out of England with the written antiquities and records of the towne, greatly to my honour and satisfaction, which is made beyond all dispute, as was so acknowledged by my Father himself, as he passed by us, by comparing my armes in my seale with Count Hamon's on his tomb, who sent two sons with his cosen germain William the Conqueror into England. You have I suppose in your country, at least in the study of Sir G. W[heler], a book of verses reprinted and published by Dr. Berk[head]\*, in the preface whereof you will find mention made of this famous Hamon Dentatus, and his two renowned sons, that assisted King William the Conqueror in the year 1066, at the battaile of Hastings, to win the crown of England. I pray tell this story to the worthy knight and his vertuous lady, (for both whom I heartily pray) and take occasion to give them my hearty service, and thanks for a token I received about two yeares since.

\* \* \* \* \*

The making out my descent as above hath made me known to some noble families at Court, now flourishing, allyed to the Counts of Corbeil, who can do kindnesses in a strait and are likely (in case God takes away my F[ather] to get my annuity now allowed me continued by the K[ing] of France).

(Addressed as before.)

\* Henry Birkhead was entered of Trinity College, Oxford, in 1633, and was elected Fellow of All Souls in 1638. After the Restoration he resigned his fellowship and became Registrar of the Diocese of Norwich. He published *Poemata, in Elegiaca, Iambica, Polymetra, Antitechnemata, et Metaphrases, membranatim quadripartita*. Oxon. 1656. 8vo., also *Otium Literarum: sive Miscellanea quadam Poemata, &c.* 1656. 8vo. These are printed with the *Miscellanea* of Henry Stubbe. Also divers Latin Elegies, on divers loyal persons who suffered for the cause of King Charles I. This is no doubt the "book of verses" referred to by the Dean.

## XCVIII.—FROM THE SAME TO THE SAME.

July 15, (and the 5<sup>th</sup> old stile) 1701.

AMIDST a high measure of hearty sorrow for the death of my loving and beloved brother Bernard \*, increased by an addition of grief I pay (this day yearly) to the memory of a never to be forgotten and indulgent father, whom God deprived me of on the 5<sup>th</sup> July many years since, I was surprised with a report which would have added mightily to my affliction, if it had been true, to wit, that my Father † (in law) died three dayes since of an apoplex; which I had, God be praised, two or three houres after, contradicted by a letter which informed me, that tho' he had had a swooning fit, as one this yeare before, he was well and the fit over without any evill consequences. I had not sent you this short letter (being preparing a large letter for you after a long silence) were it not to prepare you to reject this rumour, which may chance to fly so far as your quarter of the world, to the disturbance of many of his and my friends. I beseech you believe not idle reports concerning him or me. He is, thanks be to God, alive, and lusty for his age, and I beseech you to continue your prayers for him, for if I lose him I lose the best friend I have alive. I am very sincerely your assured friend to serve you,

J. S.

(Same address.)

## XCIX.—FROM THE SAME TO THE SAME.

Corbeil upon the . . . Aug. 19<sup>th</sup>, 1701.

\* \* \* \* \*

I MAY by my providentiall discovery to all here that I am not only originally French, but descended from a cosen germain even of a Queen of France, sister to the Emperor Otho, be enabled to play a good after game, and obtain by a petition to the Grand and most generous Monarch, back'd with the recommendations of my Father, &c. (who increases in strength dayly) more than my lost salary. And as a step to this project a fresh providence seems to concur. Upon making out publickly my descent from the aforesaid famous Count, in high

\* Who died the 14<sup>th</sup> June, 1701.

† King James II.

veneration almost adored for a Saint, I am made known to some noble familyes, and received but yesterday from a very noble old Countess of 84 years old, but lusty and strong, a kind invitation to her Castle, 4 leagues of, and to stay with her a week or fortnight, to divert my self in her ponds and river that goes thorow her Park. Trusting that God will never desert me I subscribe myself in haste, yours &c.

J. S.

C.—FROM THE SAME TO THE SAME.

Sept. . . . .

THE wise man tells us . . . . . t may be quallified to become a son at the last, and I cannot deny but that you may have a just title to such a privilege, wherefore I do adopt you and henceforth allow to be one of the number and a gracious one, since you do kindly offer me that I shall *partake of your bread, rather than want it*: than which nothing can be spoken more affectionately, and which cordial expression will not easily be forgotten. But if the mortality proceeds which is begun in my family, I (tho' at present in entire health of body) am not like (if I chance to need your bread) to be a very long time chargeable to you. For it is now come to mine and my dear and only sister's turn to put off our earthly tabernacles who are the only rest of twenty children (or thereabouts) of my ever honoured father, the 29<sup>th</sup> E[arl] of C[orbeil] who have usually left this world by pairs or couples. When one of the family hath died, another of the family hath died the same year. And when either of us goes, the other will be, I knowe, confident almost to superstition, that he (or she) shall follow. And God Almighty grant that I do not hear of her sickness, having just cause (as I have) to be overwhelmed with greif, having in the space of two months (or thereabouts) lost two brothers, a nephew, most unfortunately\*, (chief of the house) and a Father, above all, never enough to be lamented; and who can never be sufficiently immatated, having left a transcendent example to the world of piety, and particularly of Christian charity (to enemies) humility towards all, and patience under all sorts of troubles. And if my sorrow for him did not swallow up all

\* The Dean refers to the singularly unfortunate death of his nephew Charles, eldest son of the Earl of Bath, who was killed by the accidental discharge of a pistol, in the interval between his father's death and interment.—See "Remains of Dean Granville," p. 66, *Note*.



lesser griefs, (not allowing me to think of the causes of them) they might, consider'd severally and joy'n'd with the other (which is of itself without much grace insupportable) perfectly sink me by breaking heart or head. And my most mercifull God grant that it may never have any bad effect on either, since I find that time and after-reflections and remembrances doth augment as well as renew my trouble. Every place I see where he hath shewn some love towards me, by word or deed, makes me burst out in teares at present, which I could not do at first, tho' I was in his chamber two houres before I beheld the blessed departure of his soule, which I assure myself God hath received, pardoning all his sinnes and errours. You see how incapable I am (at present) to write letters of condolences to others, being at this time so great an object of compassion myself, who have neither space nor time now to say more than that I am, your loving friend,

CORBEIL.

Your intelligence concerning the unfortunate death of my dear son Ferdinando did much increase my other greif, coming by the same post that brought the news of the death of a brother at the very time when my Father's departure was expected. Say what you can for me to his afflicted relations. I can't say more yet than the Good God help them and me, and my only sister, who is near a sad spectacle more afflicting than mine; where she can only behold two Earles of C[orbeil] dead, no state, without honour, and, which is more touching, with somewhat of infamy. I beheld my dear F[ather] lay'd honourably, and his hopefull son, so honoured by all, as well as loved, and in such perfect good health and circumstances, that I am assured almost, that you will see him to your great joy and comfort, tho' I live not another year, so to do. God's Name be hallowed, God's kingdom come, God's will be done.

My F[ather] and M[other] would not allow of the Commissioners' unkind retrenchment of me, but what will be done now he is in his tomb God knows. If I receive somewhat in lieu of my annuity, it is like that the method will be changed of monthly payments into quarterly, or the end of every six months. I heare not yet from Mr. Brown, or his friend Mr. Cholwich. But I know you will take care of me, and I shall pray for you.

(Same address.)

## CL.—FROM THE SAME TO THE SAME.

Paris, Oct. 1<sup>st</sup>, 1701.

THE sorrow of our family, whereof I gave you an account, hath been wonderfully allayed by the hopefulnes and good quallities of our young Master, who charmes every body that sees him and is certainly designed to bee a useful man in his generation. God bless him. And this doth temper my greif when I reflect on the havock lately made in my family, which may I feare have great influence on my dear S[ister], from whom I have not heard some postes, which causes me to suspect that she may be ill, suffering trouble for others to make too great impression upon her spirit. And if she hears of some lyes which have been made of my Mother, and of my self, with great malice, (improved as usually by passing the sea) she will be apt to take them fondly to heart. The villanous fellow (a quaker) who abused my Mother, is seized and sent to prison who justly deserves it. And if I had not had a kind Mother, who still shews her goodness to me to admiration, the lye made on me would have sent me to jaole also. But, blessed be God, the feare and danger is past, and I am going home to Corbeil to moarne for the great mortality in the successors of Count Hamon, as well as for my dearest Father. There is but one brother and sister of my own father's children left alive, and if one goes, the other will soon follow, I believe. I am now, blessed be God, in very good health but how long it will continue the Lord knows. Praying God to weane us from this wicked world, I subscribe myself, your very reall friend to serve you,

CORBEIL.

When my Father lay in an agony, I said the Office for the Sick in my chamber with two or three, sometimes 4 or 5 domesticks, till he expired. And a malicious person, of the same kidney with the other, made information against me that I had an assembly of 150 persons and preached to them, which was enough to have ruined me, if true and proved. But my Mother and all about her have done me right. God reward her.

\* \* \* \* \*

God be praised that my Mother and my Brother not only continue but augment their love towards me, and there is not so much as a kitchen boy in the house who shews any ill will towards me. And my Mother and Brother having stood my friends (as well as my Fader before his death) the busy folks

who designed to geld me will be defeated in their spleen. Only methods may be alter'd and I paid quarterly (as seaven yeares since these 3 months) which will be mighty ill for me, if your punctuallity, diligence, and kindness, doth not provide and supply all defects. For I am retiring (by order on a divellish false malicious report) to my own house, from whence I must not stir till further order, or the former be revoked, whereof my Mother (zealous for me beyond imagination) doth not doubt, nor much question to make the persons who have belyed me to bring a reproach on her and my Brother (as if they had connived at it) punish'd. Nay my Mother hopes to bring all about much to my advantage, taking this occasion to tell a great man about the King of F[rance] a long story of me, which may put me into better circumstances than ever. And it seems as great a piece of Providence (God accomplishing His will often by unlikely meanes) as finding out the tomb of my ancestor unawares. So that this mortification is very small, my hopes are more than my feares. And this intended malice is like to get me a better livelihood than my Father's annuity. I am in perfect health at present, and (though my afflictions rowle on me, like waves of the sea, as Job's did) enjoy through God's grace some small degree of his patience to support me under them, which, if [I] goe through them will make me probably in this world, happier than ever. And when so, my son Proud will not be overlook'd. God bless him and my daughters and all my true friends, and send us a happy meeting. Pray incessantly for me, and for my dear and only sister, on whose life mine much depends. We have alwayes gone by couples. And we are the last. God have mercy on us. This is the truth I tell you, and the whole truth. Believe not any reports concerning me, or my Mother, or family. The great slanderer and accuser of the Brethren is loose at present, and imployed to misrepresent good folks, and my Mother (a saint as certainly as her deceased husband, whom I believe one as much as St. Lewes four hundred yeares ago, who lived in the Castle of Corbeil) in a more particular manner (it seems) than others. Which to me proves an undoubted argument of her sanctity, and other vertues which I admire, accompanied with great moderation to those who differ in opinion from her, when they are vertuous. The Eternall God reward her and be alwayes with her, and hers. Stop your eares when any one detracts from her. I am, though labouring under very great and sad temporall losses and exercises of patience, and some melancholly frames (sometimes) which darken my mind, so well comforted by God's Spirit that I esteem myself more

happy than when at home, as well as I desire you to . . . . .  
more than ever. Your assured and faithful friend &c. C.

If you come now, you must to my little house, or not see  
me I feare. But that will be best.

(Same address.)

## CII.—FROM THE SAME TO THE SAME.

Corbeil, Nov. 25<sup>th</sup>, 1701.

\* \* \* \* \*

I CONTINUE under the same restraint that I have been in these  
two months past, (but remaine still in mine own house and  
enjoy very good health) there having never yet been any inter-  
view betwixt my friends from whom I expect deliverance. But  
there is like to be one speedily, and I have some reason to hope  
it will be for my profit, as well as to my satisfaction, my ex-  
traction and descent from the Earls of Corbeil being like to  
be amply set forth on this occasion. For the good and most  
vertuous Widdow (my best friend) continues her kindness to  
me in a wonderfull manner, and so doth her good natur'd son  
likewise. And I pray do not believe any rumours to the con-  
trary and their prejudice.

\* \* \* \* \*

Yo<sup>r</sup>. assured friend, CORBEIL.

(Same address.)

## CIII.—FROM THE SAME TO THE SAME.

Corbeil, Dec. 16<sup>th</sup>, 1701.

Mr. PROUD,

\* \* \* \* \*

I advised you of your Ladye's arrivall at Paris and your Lord's  
returne through Germany and Holland, where Mr. Jack B.\*  
is gone (as it is here fancied) to meet him. Our Christmas  
being now approaching, and yours being not like to be far off  
when this shall come to your hands, it will not be unseasonable

\* *In margine*, "an agent of Lord B[arnard]:" probably Mr. John Basire.



to wish you and all my true friends (you best know who and where they are) a merry Feativall in your country. My good freinds here have lately sent me, for my consolation in captivity, and the better celebration of so solemne a time a whole Cheshire cheese of about 40<sup>lb</sup>. weight and half a chest of Monte Pulchano, or red Florence wine (having never yet had performance of the Grand Duke's promise) wherewith I will not faile to drink my freind's health this yeare, with as much formallity and heartiness as I did last yeare, in Raby humming liquor. I am yet *in statu quo*, a prisoner in mine house, or rather own town, near the tomb of my great ancestors, and sing as merrily, being conscious of nothing but integrity, as the goale-birds in the *Royall Slave*, the famous play made by Cartwright of Christ Church\*, which Sir G. W[heler] being an Oxford man is acquainted with, if my old friend Dr. Don D. be not. I pray remember me most lovingly to them, after your good wife and my dear children, whom I pray God bless, with all my friends.

Yo<sup>r</sup>. assured friend,

J. S.

(Same address.)

\* It was one of the pieces selected for the entertainment of Charles I. on his visit to Oxford in 1636. "From the Schools the King went to St. John's to dinner, when the Archbishop entertained his Majesty with a magnificent dinner and costly banquet [dessert]. Then with a play made by the same house. The play being ended, he went to Christ Church; and after supper to another play called the *Royal Slave*, all the actors performing in a Persian habit, which play much delighted his Majesty and all the nobles, commending it for the best that ever was acted."—Letter from George Evelyn, elder brother of the celebrated John Evelyn, to his father Richard Evelyn, Esq., at Wotton, 26 Sept., 1636.

One of Cartwright's fellow-students (afterwards the famous Dr. Busby) performed the part of Cratander in the play. His acting was so good and received so much applause that it is said he had almost determined to commence as an actor on the public stage.

William Cartwright, the author of this play, was a Student of Christ Church, and took his degree of M.A. in 1635. He is described by Anthony à Wood as "the most noted poet, orator, and philosopher of his time." Besides the *Royal Slave* (a second edition of which was published at Oxford in 1640) he wrote a tragi-comedy, called the *Lady Errant*, a comedy called the *Ordinary*, and another tragi-comedy called the *Siege, or Love's Convert*. He also wrote several poems, a collection of which was published in 1651. This volume contains verses on the death of Sir Bevil Granville. He was likewise the author of a Sermon, which was published in 1652. He was in Holy Orders, and was preferred by Bishop Duppa to the Succentor's place in the Cathedral of Salisbury. He was carried off by a malignant fever, called the camp disease, then raging in Oxford, on the 29th Nov. 1643, and was buried in the Cathedral of Christ Church.

## CIV.—FROM THE SAME TO THE SAME.

March 10<sup>th</sup>, 1702.

THO' your last without date brought me comfortable intelligence with the particulars of 40<sup>li</sup>. ordred to be paid Mr. W<sup>m</sup>. B. at London for my use, yet I shall pass it over and reflect in the first place on your laudable prudence and resolution to take no more of those dangerous pills\*, whereof you and others have had much sad experience to be very pernicious to your and their healths. You know that I did condemne them in my judgment, a great while since; and I am much more averse to them at present. and would not be prevailed with (for a world) to swallow one, being assured that it would cost me my life to take such filthy drugges (as are the ingredients of those pills) into me, since there is a perfect antipathy betwixt them and my naterall constitution. My whole frame and make is contrary to such robust physick, as is administered oftentimes by Quacks and Empericks. And for God's sake take you care of them. If your melauncholly or other infirmities need physick, make use of an honest and able doctor, or use none at all. If I had had the good luck to have seen you last summer, I would have given you some of my pills, (which I alwayes carry with me) which are very soverain ones and never faile to purge away peccant or superfluous humours, when they meet with them, and never work at all, if they meet with no such, nor hurt the body. I pray caution all your honest neighbours, and my old acquaintance, against those PILLS, lett them be never somuch in vogue, for they are most destructive, and ought not to be had in such reputation as they are, because they were invented by a new mountebank and an arrant impostur. Take this from me, and rely on what I say. Here was one Dr. Lamb (who dyed last winter) that invented an admirable pill, worth a thousand of them.

But leaving you to your own discretion, and God's direction, as to this matter, I have a question of great importance to ask you, which needs a speedy resolution. Here is a good friend of mine† that travelled with you (he sayes) in a cold frosty night towards Hexam, and falling in among the pitts of the lead times at Muggleswick, rested, having lost his way, on a whin-bush, with his horse in hand till break of day, and after-

\* "*The oaths*," inserted above in Tho. Bedford's writing.

† "Dr. Dennis Granville himself," in Tho. Bedford's hand.

wards went into an alehouse, and drunk a good cup of ale and tost with you, which refresh'd him much and enabled him to hold out to Hexam. This honest man flying away, you know, for fear of the bayliffes sooner than some of his freinds would have had him (tho' I am perswaded that he acted therein as a wise man) is condemned for a *rash*, *imprudent*, and *pusillanimous* person, and guilty of desperate folly, there being not one man in the nation (they believe) that did so foolish a thing as to run away in such a manner, at such a time. They say that he should have stayed at least in his house till a forsale entry and had been constrained to go out of doors. However I am [of] opinion (as above) that the gentleman did well, and nick'd the business, not going away from his wife and family, sooner nor later than he ought. If you know of any one person of his character that imitated him any where, you will do the gentleman a kindness to signify his name, or rather two letters of his name, to him. It will be some ease to him, under his load of censure, to have a companion in his folly; if it be folly, or pretended. There were, that yeare, abundance of gentlemen in his circumstances, that were tempted by threatening danger, to do the same thing, but whether any did so or no, he is perfectly ignorant, and would faine heare, and also your judgment, and the judgment of your honest and judicious neighbours, for he hath a good opinion of, and love to, you and that country which makes him more desirous to know what you and they think of him, than other folks in other places.

Now in the third place I thank you for pains and care in the collection of 25<sup>li</sup>. to make up the rent 40<sup>li</sup>., and I authorise you to return my thanks to the persons concern'd mention'd in your letter. You know my mind, and sensibleness of people's kindness, and I give you leave to say what you please. I do set a right estimate on the respects that each person hath shewed me in the circumstances I was in when they disburs'd their mony, but I cannot forbear to value your supplement to be equall to all the rest, because I well understand the temper of mind and loving affection from whence it proceeds. I alwayes accept of the will for the deed, and pray to God to reward my freinds according to their intentions and disposition rather than actions.

I cannot omit to tell you of one speciall providentiall good turn. Soon after I had discovered last summer the tomb of my renowned ancestor, Count Hamon, reviewing the antiquities of the town where I live written by one M<sup>r</sup>. de la Barne, in the presence of a Chaplain of a famous old Countess in my neighbourhood (much such an one as the old Countess of Pembroke)

we discover'd the name of an ancestor of the said old Countess, related to, as we fancyed, Count Hamon, which occasioned the said Chaplain to carry over the book to the old Countess, a brave, pious, generous, and charitable old lady, espetically towards Churchmen, (being stiled the Mother of the Clergy) and, I know not how, he hath wrought me into the good opinion of this gallant, heroick lady, insomuch that I have secured as hearty a welcome at her castle and table for a month, two. or three, with the use of a famous library, as at a brother's house. And as an expression of her favour she sent me (during my retirement) rabbits last winter from her warren, which are the best in Fr[ance], from whence the King of Fr[ance] is supplied. I hope I shall have no occasion to use their favour for money. But all other services they offer me with mighty freindship, which will I hope turn to account.

I shall say no more concerning your intended service, living in dayly expectation thereof, and not doubting but that you will do all in your power to remove impediments, if there happen any more. But if you can accomplish another, tho' but a small one, by Pentecost, it will be very helpfull, for I have some irons in the fire, and I need money to blow the forge. I am, your friend to serve you,

CORBEIL.

(Same address.)

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CV.—FROM THE SAME TO THE SAME.

Corbeil, June 16<sup>th</sup>, 1702.

MR. PROUD,

Yours of the 20<sup>th</sup> April, which brought me a Chancery Bill and Answer by the way of Holland, came not to my hands till last week, and shall be considered and answered in due time but I have not had, as yet, time sufficient to reade the inclosed, my head being mighty full of new projects (on my discovery that this Corbeil where I live was the Corbeil whereof Hamon Dentatus, my ancestor and their founder, was Earle, and that the said Earle was descended from Charlemagne) which are like to be greatly impeded, if not wholly dash'd, by want of money, never so necessary as when one hath business with a Court, and Courtiers, tho' possibly not so absolutely necessary in the Court of France as in the Court in England. The declaration of war and interruption of a direct correspondence betwixt England and France is ruinous to my affairs. I have been



unhappily depriv'd of a 20<sup>li</sup>. supply my dear S[ister] designed me, in May, and have little hopes, tho' great need, of what I expect from you before and at Lammas. But I have made an attempt to get my Lammas rent paid to a friend of mine in Holland by your Lord, on my order to you to reserve the same in your hands for the use of his Lordship, and which is so reasonable a thing that it ought not to be denyed, but whether he may not, out of over cautiousness, deny me, I cannot tell. But it will be without cause. For I am a private country man living at Corbeil, the seat of my forefathers, (where I may now chance to leave my bones) far from all Courts, and never meddling with politicks, and give no ground to any to feare to assist me or correspond with me. If any others be shy to deale with me (as matters stand) I hope you will not. And to informe you how you may now correspond by Holland during the war, I send you this address: "à Monsieur, Monsieur Loftus, chez Monsieur Claude Louïs de Surmont, Banquier, à Amsterdam. Pour rendre à Monsieur de Corbeil."

Correspondence now will be much more chargeable than heretofore, however let me speedily heare from you. For I send this letter as an essay to try whether this new project will succeed. In the mean time I heartily pray for you and commend unto your prayers, your old assured loving friend

DE CORBEIL.

God bless M<sup>rs</sup>. Proud. Remember me kindly to her and all my new friends and benefactors.

I will endeavour to get, so soon as I can, my counsellor at law to visit me in the country, to confer about the Bill and Answer, but it is a very unseasonable time. For my head was never fuller of other business, and never less capable of any. For there hath been long, and now (methinks) more than ever, a cloud upon my understanding, accompanied with great irresolution and weakness in my will, which not only indisposes me, but renders me almost wholly unfit for all kind of devotions and study, as well as secular businesse. Pray heartily for me. I am in very good health of body as to eating, drinking, sleeping and walking, and appeare to others as before, but God knowes there is a great alteration as to my interior. My head is so confused that I cannot dispatch so much business of thought or pen, in three dayes as I was accustomed (tho' never very good at dispatch) in one. This *inter nos*. Keep it to yourself. *Reveal it to none but you and my dear and only sister.*

\* \* \* \* \*

I am preparing a Petition to his Majesty on discovering my

ancestors' descent from the Kings of France. Whereof I do not talk much unless it hitti. If this project doth not then succeed I am like to be miserably poor next winter, as well as this summer. I am putting off one servant maid, and going to sell a beloved horse. But tho' intercourse by way of Holland may be much more costly, it may chance that there is an easy and direct correspondence betwixt Newcastle and Amsterdam or Rotterdam, and monies lodged there I can easily draw here. Care will be taken that money paid to Monsieur Claud Louïs de Surmont pour Monsieur de Corbeil, freind of Mr. Loftus, will come to my hands.

(Same address.)

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CVI.—FROM THE SAME TO THE SAME.

Nov. 6<sup>th</sup>, 1702.

MR. PROUD,

\* \* \* \* \*

My hopes of success at Court (on a project) being delayed, and people here (who are kind to me to their power) being much impoverished by the war, my condition is so much more necessitous: which causes me to beseech you for God's sake to do all you can, with greatest speed, to send me what you can, whether rent or friendly gratuities. And as I beg you to advance your Candlemas rent; so I intreat my kind friends (if they intend me any New-year's gifts) to advance me their benevolences, since their kindness will be double if it be speedy.

(Same address.)

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CVII.—FROM THE SAME TO THE SAME.

Feb. 26<sup>th</sup>, 1703.

I WRIT to you a while since to give you an account of my health and condition, and also to informe you that I had received yours of the 24<sup>th</sup> of Dec. past, wherein you promised to pay with expedition £15 to Mr. A.\* which I have with great impatience expected hitherto without any further advice concern-

\* M. Daniel Authun, a French merchant in London, through whose intervention money was remitted to Dean Granville under his assumed name of M. de Corbeil.

ing the same and with the more uneasiness because we have been weekly in feare, of late, that all intercourse of letters by Holland would have been stop'd also, as they are like to be from the beginning of May next, for the space of an yeare, as this daye's Gazette informes us. The stopping of intercourse by way of Holland as well as Calais is very afflicting, and for God's sake consider well how you may improve these two months allowed for people to settle their affaires, for my advantage. Consult Mr. Arthur by letter about my concerns. He will be as officious, I hope, to assist and serve his friend *Corbeil*, as he was his friend *James Stothard*, and direct you to convey by Hambrough or some other way when you can't by Holland. But such correspondence is like to be terribly expensive as well as tedious; if there prove any which are not certaine. Wherefore for the love of God bethink and bestir yourself kindly to do all things in your power by way of precaution in this matter, as becomes a wise man and a kind freind. There was a good legacy given the other yeare, but there are such contests betwixt the sole administrator and the gardians that there are small hopes of getting any share of that, tho' there be one yeare and a half past. So that it is necessary to secure some other supply, and what I expect from you is all the butter to my bread I can rely on. And if that faile me there, as my bread begins to do here, I shall be in a lamentable case as to temporalls. There is a great hole made in my loaf. For besides a sixth part that was cut off when I lost my best friend, and all was in danger, there hath been another retrenchment this year, the war making money very scarce every where, insomuch that there was another part of the remainder cut off in January last, and I am beholden to a good lady that there was not a greater defalcation, if not of the whole. Besides, my bold projects, on the discovery of the tomb of my Ancestor, do not yet succeed. I had hopes last autume, and others at New-Year's day, from a great man who would have shewn some favour to a founder's kinsman, it was beleived, but my expectation yet produces nothing. My firmness in my religion is the great obstruction in that matter, out of which some would willingly starve me, but I trust in God they will be mistaken; for neither *hunger* nor *nakedness* will have any force on mee, I hope, to betray my innocency. I have a sad prospect, at present, from the comforts of this world, which makes me lift up my eyes more fixedly to those of the other. I did read lately with very great affection the 17, 18, and 19 verses of the 3<sup>d</sup> of Habakuk which, tho' often read, was not thorowly consider'd by me. But now in my extremity the con-

fidence of the prophet is a powerfull example, and affords me much consolation. Come what will, I will (by the grace of the Almighty) *rejoice in the Lord and joy in the God of my salvation. If I am bereaved, &c., I am bereaved. If I perish, I perish.* God bless you and yours. While there is correspondence by Holland let me heare from you. I am yours, CORBEIL.

(Same address.)

*On the back of this letter are the following Memoranda.*

Dean Gr: dyed Paris, Wednesday, 18 Ap. N. S. 1704.  
7 Apr. O. S.

Part of a letter written by Mons<sup>r</sup>. Mombrun, a French merchant at Paris in whose house the Deane dyed, to his sister the Lady Joanna Thornhill at London, after an account of the Dean's illness and a walk of 12 miles from Tremblet, a village upon the river Seine, where the Dean had been confined for some time by an order from the French Court on account of his religion. The words are these, viz. "Il se trouva fort foible et debilité, ce qu'il obligea de se mettre au lit, ou il resta jusqu'au jour d'hier 6 heures du matin qu'il est mort, non comme un homme ordinaire, mais comme un vaillant, brave et genereux, combatant, et dans toutes les regles de la religion Anglicane. Je prie le Seigneur d'avoir son ame en sa sainte garde."

Vide the preamble of his will, made June 1, '95, when he had good hopes of a restoration—also his letter to J. P. Feb. 25, 1703, about 2 moneths before his death. During all his living at Durham, and especially from his behaviour at the Revolution, his enemies as well as his friends did agree in opinion that if he had bin either Generall in the army or Admirall at sea, his Majestie King James had not been forced to leave his 3 kingdoms. At the time of King James' turning out the Bishops, Magdalene College, &c., he used to say that he was more affraid of a rebellion than any oppression from the King. That the fear of our religion should make us better, and not to seek to preserve it by breaking God's commands and the doctrines of that Church.

N.B. It is alsoe worthy of observation that he who had buried soe many in gardens and fields in France had the honour to be buried himselfe in a Church-yard at Paris, attended by 2 mourning coaches, which privilege was procured by King James' Queen, Mary, who sent her Secretary, and the Dean's nephew, Sir Thos. Higgins, to performe that ceremony



at her own charge, and who had alwayes been kind to him, giving him many 20 guineys when she had not many to spare for herself. He called her his mother, and gave her the character of a most compassionate woman.

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CVIII.—JUNE 1, 1695. PREAMBLE OF DEAN GRANVILLE'S  
WILL.

IN DEI NOMINE, AMEN. &c. Imprimis, I give and bequeath my soul to God who gave it, beseeching him to accept thereof for the merits and sake of my dear Lord and Saviour JESUS CHRIST, washing it in his blood from all the guilt and defilement which it contracted in this sinful world, through the mediation of Whom, my sole Mediator and Advocate, I doe, renouncing my owne righteousness, and disclaiming my own merits, and the meritts of all others, firmly hope to be saved and admitted into the kingdom of heaven, to enjoy everlasting happinesse and glory: desiring all men to take notice, that as I have lived, so I desire, and stand resolved, to dye, a true Christian (not Roman) Catholick, and right loyall member and obedient son of the Church of England; I mean of the old orthodox Church of England, whereof I (tho' unworthy) have the honour to be a Priest, and wherein I have borne office, and been dignified for three and thirty years, which Church I believe the most pure and sound for its doctrine, best regulated for its discipline and worship, of any Church in Christendome, and consequently the most happily and unexceptionably reformed of all those churches which were by the impositions, abuses and corruptions of the Church of Rome forced to depart from her: moreover declaring to all the world that the more I have looked into and considered her constitution the more I have found her, what I ever believed her, since my first acquaintance with her excellent rules, the most dutifull daughter of the Holy Catholick Church; being, of all others I know of, the most Apostolick and conformable to the most pure and primitive times, and soe clear from the imputation of novelty (whereof she is falsely accused) that all the doctrine which she makes essential to salvation, is as ancient as the Apostles, whose religion in substance was as ancient as the Jews, the oldest religion in the world.

As for my body, I bequeath it to the earth from whence it

was taken, desiring only it may be here in France (provided I dye in this kingdome) as decently laid thereinto as our evil circumstances, in the want of publick worship and Christian burial, will allow of, not being much concerned what becomes of my carcase when it shall please God to separate it from my soule.

## APPENDIX.

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I.—LIBER OMNIUM CAUSARUM DEPENDENTIUM IN CURIÂ ARCHIDIAconi DUNELMENSIS, IN SEPERALIBUS PAROCHIIS ET CAPELLANIIS SEQUENTIBUS ALPHABETICÈ\*.

### AUCKLAND ST. ANDREW.

OFFICIUM DOMINI contra Johannem Currey et Janam Nelson *pro fornicatione*:—Ex<sup>t</sup>. 27 Julij. Anno Domini 1673.

Thomam Key de Westerton *for neglect of the Church*:—Ex<sup>t</sup>. 12 Oct. 1673.

Richardum Wright et Thomam Wright *for not receiving the Communion*; Elizabetham Wright *for fornication*; prefatum Thomam Wright et Richardum Wright, Humfridum Wharton, Elizabetham Chapman, et Elizabetham Slacke, viduam, *for not payeing their Easter offerings*:—Ex<sup>t</sup>. 27 Julij 1673.

Janam Jameson *for fornication*; Johannem Vincent et uxorem ejus, Gulielmum Trotter, Johannem Langstaf, Gulielmum Spenceley, dyer, Anthonium Hodgshon et Emanuelelem Grise, *for keeping their children unbaptised*:—Ex<sup>t</sup>. 12 Oct. 1673.

Thomam Smith, generosum, Cuthbertum Panel et uxorem, Philip-pum Stoddert, Margaretam Wright, Mariam Wright, Mariam Urwen, *Papists*:—Ex<sup>t</sup>. 13 Sept. 1674.

Robertum Pleasants, generosum, et uxorem; Matheum Walton et uxorem; et Robertum Hudspeth et uxorem ejus, *for not receiving the Sacrament of the Lord's Supper*:—12 Octob. 1673. Ex<sup>t</sup>.

Anthonium Hodgshon, Emanuelelem Grise, Johannem Langstaffe, Gulielmum Downes, Gulielmum Spenceley, dyer, Johannem Trotter, Johannem Paverel, Anthonium Harrison, Thomam Anderson, Gulielmum Trotter, Johannem Dodshon, Elizabetham Shaw, *for non payment of an assessment for the repaire of the Church*:—Ex<sup>t</sup>. 13 Sept. 1674.

\* For the loan of this MS. the Editor is indebted to his friend the Rev. James Raine, of York. It was formerly in the possession of Ralph Spearman, Esq., of Eachwick, an antiquary of some note in his day in Northumberland, and was originally, no doubt, the private property either of the Archdeacon or his Official. The leaf which contained a record of the parishes of St. Mary in the North Bailey and St. Mary in the South Bailey is missing. The parishes which were under the Jurisdiction of the Official of the Dean and Chapter of Durham do not, of course, appear in this list.

Christopher Suertisse et uxorem, et Johannem Natteris *for absent-ing themselves from the Church*; Josephum Harrison et Matheum Watson *for commonly drinkeing on the Lord's day*; John Hudspeth *for a scandalous life*:—10 Oct. 1675. Den: ex<sup>t</sup>.

Gulielmum Spenceley, Jacobum Trotter, Georgium Wilson, Johannem Trotter, Robertum Robinson, Johannem Jackson, sen., Georgium Hunter, Georgium Slater, Georgium Harrison, Gulielmum Trotter, Radulphum Hartley, Christopherum Suertys, Johannem Dodshon, Georgium Lax, Johannem Vazey, Lucam Parkins, et Richardum Parkins, *for not paying assessments for the repaire of the Church*:—Ex. xxv. Junij 1676.

Franciscum Watson, Richardum Samson, Robertum Robinson, Janam Bayles, Elizabetham Mann, Georgium Cockfeilde, sen., Milonem White, Gulielmum Addy, Gulielmum Culley et Gulielmum Watson, *for not payeing the accustomed wages to the Parish Clerk*:—xxv. Junij 1676. Ex<sup>t</sup>.

Gulielmum Salvyn, generosum, et uxorem ejus, Radulphum Booth, generosum, Georgium Slater et uxorem, Petrum Slee et uxorem ejus, Margaretam Paverel, Franciscum Sutton, generosum, et uxorem ejus; *Papists*:—Decret' ex<sup>t</sup>. 6<sup>to</sup> Sept. '77. Den: ex<sup>t</sup>.

Johannem Langstaffe et uxorem ejus, Anthonium Hodgshon et uxorem, Zachariam Moorfoot, Johannem Trotter et uxorem ejus, Gulielmum Spenceley et uxorem, Jacobum Trotter et uxorem ejus, Gulielmum Trotter, Henricum Trotter, Georgium Wilson et uxorem, Sarah Kirkbey, Sarah Robinson, Margaretam Teasdaile, Carolum Watson, et Jacobum Watson; *Quakers*:—Decret' ex<sup>t</sup>.

Gulielmum Walker, Christoferum Forrest, Henricum Natebey, Robertum Iley, Martinum Walker, Radulphum Hodgshon, Johannem Garrey, Thomam Pearson, et Gulielmum Spenceley; *for prophana-tion of Sundays and Holydays*:—Decret' ex<sup>t</sup>.

Johannem Jackson et Gulielmum ejus filium; *for not comeing to Church, and the son for a common drunkard*:—Decret' ex<sup>t</sup>.

Mariam Wilson, uxorem Henrici Wilson, *pro incontinentiâ*; Mariam Heighley, uxorem Thomæ Heighley et Thomam Kilborne, miller, *pro adulterio*:—22 Julij '77. den. ex<sup>t</sup>.

Elizabetham Nicholson *pro incontinentiâ et verbis incharatativis*; Anthonium Currey *pro verbis incharatativis* contra Elizabetham uxorem Gulielmi Middleton effata; Johannem Allenson et uxorem *pro fornicatione antè matrimonium*; Henricum Scott et uxorem *pro fornicatione antè matrimonium*:—xxvii<sup>o</sup>. Maij 1677 den. ex<sup>t</sup>.

Richardum Lowson, Jun. *pro suspitione incontinentiæ* cum Margareta Wass; Johannem Pickerin et Radulphum Pickerin, gardianos, *pro non comparendo*.

AUCKLAND ST. HELLEN.

OFFICIUM DOMINI contra Anthonium Applebey, Margeriam Bowes, Johannem Winter, et Caterinam uxorem ejus, Barbariam Wainman,



Anthonium Gargrave, Margaretam Dickinson, et Elizabetham Dickinson, *for absenting themselves from Church, being Papists*; Mariam Heaviside [*pro fornicatione*] cum quodam Anthonio Hutchinson, defuncto:—xxvj<sup>to</sup>. Octobris 1673. Ex<sup>t</sup>.

Thomam Deputy, Gulielmum Parkinson, Marcum Parkinson, Robertum Eden, Cuthbertum Gleadry, Gulielmum Hodgson, sen., Thomam Langstaffe, Gulielmum Gainforth, Janam Bell, Janam Bullocke, et Aliciam Bullocke, *for not payeing their Easter reckonings*; Margaretam Stamper *pro incontinentiâ*; Annam uxorem Johannis Burden, *for not being churched after childbirth*:—xij<sup>th</sup>. Octob. 1673. Ex<sup>t</sup>.

Johannem Burden et Johannem Dickenson; *Papists*: Richardum Walters\*, Gulielmum Langstaffe, jun., Johannem Hinde\*, et Mariam Preston; *for not payeing their Easter reckonings*:—xxij April: 1676. Ex<sup>t</sup>.

Mariam Bouefeilde et Gulielmum Mounseir † *for not payeing their Easter reckonings*:—Decret' ex<sup>t</sup>.

Anthonium Carkary, Elizabetham Porter, Gulielmum Robson, et Elizabetham uxorem ejus; Mariam Sheilde et Anthonium Applebey, ac Margeriam Boys, *Papists*; *for total absence from their saide Parish Church*:—Decret' ex<sup>t</sup>.

Henricum Robson, clericum, *pro fornicatione* cum quâdam Margareta Lax, ejusdem servum (*sic*):—xij<sup>th</sup>. Augusti 1675. Reus est articulis et superinde decretum est suspensum fore. Quo die emanavit suspensus ab officio &c. [*In margine* "abiit ad Jemeram †."]

Anthonium Carkary, Elizabetham Porter, Gulielmum Robson, et uxorem, et Margaretam Boys; *Papists*.

Jacobum Thirkeld, gardianum, *pro non comparendo*.

#### BARNARD CASTLE.

OFFICIUM DOMINI contra Gulielmum Poulson et Margaretam Westwicke *pro fornicatione*; Robertum Kipling et Annam Grainger *pro fornicatione*; Philippum Kiplin et Thomam Shelley, *for not receiving the Communion and standing excommunicate*; Richardum Lonsdaile, churchwarden, *for not accompting*; Matheum Sowerbey, Franciscum Thompson et Anthonium Blenkinsop *for not payeing Church cess*:—Ex<sup>t</sup>. xxvij<sup>mo</sup>. Julij, 1673.

Johannem Fothergil et Johannem Kiplin, *for not payeing Church cess*; Edwardum Alwin, Franciscum Chapman, Gulielmum Hutton, sen., Gulielmum Hutton, jun., Christopherum Eyons, Philippum Bell, Richardum Thompson, Bryanum Peacocke, *Quakers*; *for not frequenting the Church*: Thomas Shellow, Anthonium Blenkinsop, Johannem Kiplin, Philippum Kiplin, Anthonium Wetheralt, Bartholomeum Harwood, et Georgium Baxter, *for neglect of the Church and*

\* *In margine*, "Pauperes, absoluti."

† *In marg*: "mort'."

‡ This is possibly a mistake of the scribe for *Juvernâ* or *Iernâ*. The delinquent may have fled into Ireland.

*Sacrament*; Radulphum Alliuson et uxorem, Gulielmum Hutchinson, Gulielmum Thompson et uxorem, Annam Raine, Talbot Taylor et Thomam Willis, *for not receiueing the Communion at Easter, 1673*:—xxvj<sup>to</sup>. Octobris, 1673. Ex<sup>t</sup>.

Johannem Pickering, Churchwarden, *for neglect of his office*; Alexaudrum Greene, Ambrosium Thompson et uxorem, Philippum Bell et uxorem, Ellinoram Allinson, viduam, Elizabetham Peacocke, viduam, *for separatists, that refuse to come to the publicke assembles and prayers of the Church*; Georgium Thompson et uxorem, *for antenuptial fornication*; Robertum Raine et Annam Raine, uxorem Henrici Raine fratris sui, *pro adulterio et incestu cohabitando*:—xxvii<sup>to</sup>. Maij 1674. Ex<sup>t</sup>.

Matheum Key, *for not comeing to publicke prayers, nor receiueing the Communion, and for refuseing to teach the Church Catechisme, and for teacheing without lycense*; [In margine “abiit in Huntington, in Com: Ebor:”] Bartholomeum Robinson et Janam Douthwaite *pro fornicatione*:—Decret’ ex<sup>t</sup>. &c.

Bartholomeum Allinson, Viduam Blackburne, Bartholomeum Harwood, Gulielmum Hogg, Robertum Harrinson, Bartholomeum Lonsdaile, Thomam Smith, Viduam Wetherelt, Robertum Kiplin, *for non payment of Church cess*; Johannem Dent, Johannem Hutchinson, et Edwardum Metcalfe, *for not comeing to Church nor payeing the Church cess*; Gulielmum Hall, Viduam Harwood, Robertum Harrinson, Johannem Loadman, Anthonium Blenkinsop, Johannem Hutchinson, sen., Arthurum Emerson, Gulielmum Hutton, sen., Gulielmum Hutton, jun., Christopherum Eyon, Ellinoram Allinson, viduam, Philippum Bel, Richardum Thompson, Edwardum Allwaine et Robertum Raine, *for not payeing Church cess*; Gulielmum Smith, Robertum Smith, Arthurum Emerson, jun., et Robertum Cuthbertson, *for not payeing Church cess*; . . . Baxter, uxorem Roberti Baxter, *for not comeing to Church to give thanks after her delivery*; Georgium Harrison et Annam Grainger *pro fornicatione*; Johannem Dent, taylor, *for not payeing his Clerk’s dues*:—x<sup>mo</sup>. Octobris 1675. Ex<sup>t</sup>.

Gulielmum Toppis et uxorem ejus, *pro fornicatione antè matrimonium*; Robertum Smith et Viduam Briggs, *pro fornicatione*; Josephum Parcivall et uxorem, *pro fornicatione antè matrimonium*:—17 Julij 1677. Ex<sup>t</sup>.

Gulielmum Hutton, jun., Philippum Bell, Christopherum Eyon, Richardum Thompson et Ambrosium Thompson, *for keeping their children unbaptised*; Robertum Kiplin, jun., *for being a Papist*; Christopherum Eyon, Gulielmum Hutton, sen., Gulielmum Hutton, jun., Richardum Thompson, Viduam Atkinson, Philippum Bell, Franciseum Chapman et Edwardum Alwan, *Quakers*:—17 Junij 1677. Ex<sup>t</sup>.

Robertum Raine de Hunner bushe, Thomam Coats, Thomam Emerson, mason, Johannem Loadman, Robertum Smith, et Ferdinand (alias Frardy) Allinson, *for not payeing their Church cess*

and *for not receiveing the Communion*; Thomam Smith, Robertum Kiplin, Johannem Kiplin et Robertum Kiplin sen., *for not receiveing the Communion*; Johannem Emerson, et Annam uxorem ejus, et Christopherum Harrison et Mariam uxorem ejus, *for antenuptial fornications*:—Decret' ext.

Johannem Glenton, Matheum Atkinson, Bartholomeum Hinde, Johannem Dent, Bartholomeum Booker, Matheum Devis, Franciscum Devis, Cuthbertum Vint, Johannem Robinson, et Petrum Browne, *for not comeing to Church*; Robertum Peal, et Gulielmum Lodge, Churchwardens, *for not appeareing*; Matheum Atkinson, Bartholomeum Hinde, Johannem Dent, sen., Bartholomeum Booker, Matheum Devis, Franciscum Devis, Cuthbertum Vint, Johannem Robinson, Peter Browne, *Papists*; Gyles Fothergil et uxorem, *pro fornicatione antè matrimonium*; Johannem Horne, Cuthbertum Vint, Bryanum Peacke, Johannem Loadman, Thomam Emerson, mason, Robertum Kiplin, Robertum Smith, Edwardum Alwan, Thomam Emerson, butcher, Arthure Emerson, jun., Robertum Raine, *for not payeing Church cess*; Willielmum Hog, Robertum Hog, Annam Wharton, Richardum Addington, Franciscum Tomson, Christopherum Harrison, Johannem Applebey, Thomam Coats, Ellinor Simson, Ambrose Pearson, Georgium Harrison et uxorem, *for not receiveing the Sacrament, Papists*; Phillis Parcival *for not rendring thanks, &c.*—Ext. 6<sup>th</sup> May. [*In margine M. '77.*]

## BRANSPETH.

OFFICIUM DOMINI contra Leonardum Laidler de Willington, et Janam uxorem ejus, *pro fornicatione antè matrimonium*; Gulielmum Moss et Annam Goulard *pro fornicatione*; Thomam Baker de Tuddoe, generosum, et Georgium Sidgewicke de eâdem, presented in Woolsingham parishe *for not payeing Church cess there*:—1<sup>mo</sup> Augusti, 1673. Ext.

Richardum Pattison et Margaretam Bell, *for adultery or fornication*:—xxix. Octobris, 1673. Decret' ext.

Thomam Mayre de Helmington, *for not payeing Church cess nor receiveing the Communion*; Aliciam Fawel *pro fornicatione*:—5 Januarij, 1673. Ext.

Robertum Lever de Scoutshouse, generosum, et uxorem ejus, Richardum Crook de Tuddoe, *for not procureing their children to be lawfully baptized*; Johannem Robinson et Philippum Carter de Willington, *for not receiveing the Communion*; Margaretam Horne, jun., *pro incontinentiâ*; Henricum Mason et Franciscum Douthwaite *for cohabitting in fornication, or for being clandestinely married and for not procureing their child to be lawfully baptized*; Thomam Jackson, *for refusing to pay cess*;—13 Septembris 1674. Ext.

Johannem Porter et Annam Kiplin, *pro incontinentiâ*; Elizabetham Peel, *pro incontinentiâ*; Richardum Noble, Johannem Taylor, Johannem Hackworth, et Annam White, *for not receiveing the*

*Communion*; Margaretam Crawforth, *for not coming to the Church*; Philippum Carter *for not bringeing his childe to be lawfully baptized*:—17 Julij 1677. Ext.

Willielmum Swinburne, generosum, Matheum Swinburne, generosum, Radulphum Salvyn, *Papists*:—Decret' Ext.

Michaellem Johnson, generosum, Gulielmum Byerley, et Janam Linsley, *Papists, for total abstinence from theire Parishe Church*:—17 Junij 1677. Ext.

Matheum Harper, Johannem Harper, Triphanam Hinde, viduam, Georgium Mason, Richardum Kirkbey, Thomam Morrison, Timotheum Arkley, Katherinam Hinde, Katherinam Gainford, viduam, Johannem Dunne, Ellinoram Gaire, *Papists*; Robertum Taylor, Petrum Mason, sen., Henricum Mason, Jacobum Forester, et Philippum Carter, *Quakers*; Johannem Hackworth, *for baptiseing his son contrary to the Liturgy of the Church, and by a non-conformist*: Janam Bellamy, *for not payeing her fees for being published (the Banes of Matrimony) iij times in the church*; Henricum Emerson, *for burying his mother and daughter out of the parishe, and for not payeing theire fees*; Janam Hull, Gulielmum Hackworth, Franciscum Thompson, Georgium Noble, Gulielmum Douthwaite, et Robertum Bainbrigg; Cuthbertum Wilkinson et uxorem *pro fornicatione antè matrimonium*; Thomam Bel, Johannem Bell et Anthonium Douthwaite, *for not bringing theire children to be baptised*; Janam Potts, *for prophanation of the Churchyard*:—Decret'. Ext.

#### BOLDON.

OFFICIUM DOMINI contra Gulielmum Trewhit et Doratheam uxorem ejus, Adonellam Cornforth, Georgium Trewhit, Margaretam Trewhit, *Quakers*; Gulielmum Trewhit et Georgium Trewhit, *for not payeing assessments to the Church*:—5 Jan. 1673. Ext.

Johannem Scott\* et Winifridam Atkinson *for fornication or clandestine marriage*:—xvj. Feb. 1676. Ext.

Gulielmum Trewhit, Georgium Trewhit, Johannem Robson, Robertum Steel, Richardum Moore, et Robertum Laidler, *for not payeing Clerk's wages*; Thomam Bedson, et Janam Johnson, uxorem ejus pretensam; Georgium Trewhit et uxorem ejus pretensam, *for procuring themselves to be clandestinely married*:—Sept. 1677. Ext.

#### BISHOPTON.

OFFICIUM DOMINI contra Johannem Thompson† et Doratheam uxorem ejus *pro matrimonio clandestino*; Philippum Wilkinson†, Elizabetham Newton et Thomam Rowentree, *for not payeing Clerk's wages*: Ext. 5 Julij 1673.

\* In margine "mort."

† In margine "abiit."



Mariam Cooper, Radulphum Johnson \*, Elizabetham Brass, Doratheam Johnson †, Annam Woodhouse, Catherinam Newton, Franciscum Johnson et uxorem ejus, Henricum Johnson, Janam Johnson, Janam Metcalfe, Johannem Johnson et uxorem ejus, *Recusant Papists*; Thomam Scott, *for grindeing on the Lord's Day*:—xviij Oct. 1673. Ext.

Thomam Crawford ‡ et Annam Wilson, *for refusing to pay their cess*; Annam Dawson et Robertum Moorey, *for not receiveing the Communion*; Mariam Jackson [apud Kellow] et Isabellam Johnson, *for not giving thanks after childe birth*:—Ex<sup>t</sup>. 25 July, 1673.

Philippum Jackson, *for not payeing Ecclesiasticall dues*:—18 Octobris 1673. Ext.

Mariam Bulman *pro non solvendo salarium clerici*; Johannem Johnson, jun., et Isabellam uxorem ejus, *pro non procurando liberos baptizari, &c.* Thomam Rowentree et Thomam Jackson, Thomam Welford et Margaretam Crawford, *for absenting themselves from Church, &c.* Aliciam Robinson et Robertum Citeron, *Papists*; Elizabetham Newton, *pro non solvendo jura sua ecclesiastica*; Johannem Bayerley, *gardianum, pro non comparando*:—Ex<sup>t</sup>. ultimo Maij 1674.

Thomam Rowentree, Mariam Bulman, Elizabetham Newton, Gulielmum Eggleston, Samuelem Kipling, Willielmum Newton, Mariam, uxorem ejus, et Margaretam Dawson, *for not resorting to Church*; Robertum Scatchlocke, Miriam Robinson, Isabellam Johnson, et Elizabetham Atkinson, *Papists*; Philippum Jackson, *for prophanation of the Lord's day*; Gulielmum Taylor et Radulphum Welford *for gameing in service time*:—Ex<sup>t</sup>. 10 Julij 1675.

N.B. Marcum Crawford et Mariam Welford (alias Crawford) *for fornication before mariage, and for being clandestinely married*:—7<sup>mo</sup>. Martij, 1674. Ex<sup>t</sup>.

Thomam Hallet Susannam Gray, *pro fornicatione*:—x<sup>mo</sup>. Octob. 1675. Ex<sup>t</sup>.

Gulielmum Batmeson, et Doratheam uxorem, Catherina Newton, Clarah Ile, Georgium Todd et Mariam uxorem ejus, *Papists*; Mariam Bulman §, *for not comeing to the Church*; Robertum Citeron, Johannem Johnson et uxorem, Franciscum Johnson et uxorem, Thomam Rowentree, Philippum Jackson, Thomam Welford, et Annam Dawson *for not resorting to the Church*; Robertum Moore et Mariam uxorem ejus, et Gulielmum Davyson et Mariam uxorem ejus, *for fornication before mariage*; Johannem Bayerley, Churchwarden, *for not undergoeing his office*:—Decret' ext. 2 Sept. 1677. Ext.

## CHESTER.

OFFICIUM DOMINI contra Johannem Verrence et Mariam Crosbey, (alias Verrence) uxorem ejus, *pro matrimonio clandestino*; Ste-

\* In marg: "an mort' quer?"

‡ In marg: "abiit."

† In marg: "abiit."

§ In marg: "perpaup."

phanum Cooper, *for a common carder on Sundays*:—25 Jan. 1673. Ext.

Lylenelem Maddison, sen., et Cuthbertum Applebey, *for refusing to pay the Parishe Clerk's wages*:—13 Septembris, 1674. Ext.

Lucam Glen, Robertum Milburne, Gulielmum Shaftoe, Gulielmum Potter, generosum, Robertum Baxter, Christoferum Foster, Thomam Hudson, Bryanum Sanders, Christoferum Jackson, Martinum Parkin, Thomam Fatherley, Robertum Fatherley, Georgium Pemberton, et Matheum Short, *for not payeing their ecclesiasticall duties to Mr. Ralph Hedworth, Gent., Impropiator of Chester Parishe*:—29 Junij 1673. Ext.

Robertum Millot, generosum, *Papist*: Decret' ext.

Ellinoram Eden, Ellinoram Maddison, Robertum Toward, Mar-  
madukum Toward, Gulielmum Maddison, Gulielmum Wilson, Ra-  
dulphum Wilson, generosum, Gulielmum Hodgshon, generosum,  
Michaelem Johnson, . . . Johnson, ejus matrem, Thomam Peirson,  
Georgium Maddison, Thomam Potter, Georgium Hall et Lyonelem  
Maddison, *Papists*; Johannem Bracke et Isabellam uxorem ejus,  
*pro prophanatione diei Dominici*; Michaelem Johnson, *for not*  
*payeing Church cess*; Samuelem Jarrard et uxorem ejus, *pro non*  
*procurando liberum legitimè baptizari, illamque pro non reddendo*  
*gratias post puerperium*:—13 Sept. 1674. Ext.

Thomam Thornton *pro prophanatione diei Dominici*; Bryanum  
Sanders de magnâ Lumley, *for not payeing Clerk's wages*; Annam  
Hall, viduam, de Pelton, *for keeping her children unbaptized*;  
Gulielmum Lampton\*, sen., Gulielmum Lampton, jun., Edmundum  
Lampton, Martinum Hartley et uxorem ejus, Gulielmum Grinwell,  
Matheum Grinwell, Gulielmum Darnell et uxorem, Gulielmum  
Potter et uxorem, Georgium Maddison et uxorem, Johannem Lid-  
dell, Gulielmum Steward, Thomam Atkinson, Thomam Boney et  
uxorem, Robertum Tempest, generosum, Radulphum Millot, gene-  
rosus, Robertum Millot, generosum, Mrs. . . . Postgate, Guliel-  
mum Maddison, generosum, et uxorem ejus, Radulphum Maddison,  
generosum, Robertum Maddison, generosum, et uxorem ejus, Mar-  
maducum Toward, Mariam Elrington, Annam Lipton, Robertum  
Volentine, Mariam Owens, Anthonium Smithson et uxorem, Mariam  
Watson, Janam Tempest, Lucam Glen et uxorem, Ellinoram Wilson,  
Annam Wilson, et Robertum Toward, et uxorem, *Papists*:—Decret'  
Ext.

Gulielmum Purvas, Thomam Toward, Georgium Morlaud, Ro-  
bertum Toward, jun., Johannem Adamson, *for prophaineing the*  
*Lord's day*; Johannem Conyers, de Chester, Armigerum, *for*  
*refusing to pay his assessment*; Robertum Martin et uxorem ejus,  
*pro fornicatione antè matrimonium*; Robertum Snaith *pro suspitione*  
*incontinentiæ cum Margaretâ Bambrig*; Johannem Steavenson, *pro*  
*fornicatione cum Francescâ Jackson*; Willielmum Joplin et uxorem,

\* In margine "Gulielmus Lambton, sen. absol' 16 Octob. '78, per Surreg'."

*pro fornicatione antè matrimonium*; Johannem Watson, jun., et uxorem, *pro fornicatione antè matrimonium*; Robertum Wilkin et uxorem, *pro matrimonio clandestino*; Johannem Conyers, generosum, *pro church cess*; Johannem Batey, *for suffering his swine to root in the church yeard*:—Decret' ex<sup>t</sup>.

Wm. Tempest, gen., Tho. Bonee, Geo. Robinson et uxorem, Thomam Liddell et uxorem, Elizabetham Stout, Geo. Key et uxorem, Elizabetham Steavenson, Elizabetham Carter, Jane Roxbey, Catherine Wilson, Bety Reed, John Young, Tho. Peirson, Margaret Watson, Henry Watson, Jane Dyons, Henry Metcalfe et uxorem, Henry Hawdon et uxorem, Elizabetham Lumley, Ralph Blacke et uxorem, Jaine Liddel, Barbary Wilson:—Ex<sup>t</sup>. 16 May. (*In margine M. '77*).

## CASTLE EDEN.

OFFICIUM DOMINI contra Thomam Readheade, jun., *for teacheing schoole without lycense, and not comeing to Church*; Thomam Readheade, sen., Richardum Soulbey, Meriolem Sparke, Isabellam Davey et Simonem Thompson, *for not comeing to the Church*:—xviiij Julij 1675. Ex<sup>t</sup>.

Thomam Readheade, *for not payeing Church cess*; Henricum Soulbey, et Aliciam Soulbey, et Thomam Soulbey, *Papists*.

## CONSLIFFE.

OFFICIUM DOMINI contra Josephum Salkeilde, generosum, et uxorem, Christoferum Conn, Margaretam Kirke, Christoferum Vasey, generosum, Annam Conn, Bartholomeum Clayton et uxorem, Thomam Tydiman, Elizabetham Conn, Henricum Rennington, Elizabetham Rennington, Thomam Allenson et uxorem, Johannem Egger-ton et uxorem, Johannem Simpson et uxorem, Radulphum Vasey, Mariam Vasey, Elizabetham Vasey, Gulielmum Cooper, Christoferum Woodhouse et uxorem, Willielmum Alkinson et uxorem, Gulielmum Blackett et uxorem, Mrs. Elliot, et Viduam Threlkeilde, *Papists, for not frequenting the Church on Sundays and Holydays in service time*:—Decret' ex<sup>t</sup>.

Johannem Robinson et uxorem, et Matheum Dent, *Quakers*; Andream Robinson, *for not undergoeing the office of a Churchwarden*:—Decret' Ex<sup>t</sup>.

Thomam Shaw et uxorem, *pro fornicatione antè matrimonium*; Gulielmum Gibson, *for not payeing Church cess*; Johannem Harcastle, Margaretam Hil et Johannem Conn et uxorem, *Papists*.

## COCKFEILDE.

OFFICIUM DOMINI contra Gulielmum Walton, *for a Papist*; Christopherum Coats, *for not repaireing the Churchyard wall*; Ro-

bertum Gordon, *for not payeing Church cess, and for not under-  
going the office of Churchwarden*:—27 Julij 1673. Ex<sup>t</sup>.

Richardum Parcivall, Johannem Mayre et Gulielmum Walton, *for not payeing Parish Clerk's wages; Johannem Tilborne, for  
teacheing schoole without lycense*:—14 Junij 1674. Ex<sup>t</sup>.

Radulphum Newbey, et Georgium Coats, *for not payeing Church  
cess and Clerk's wages; Richardum Parcival, for deteyning a legacy  
from the poor; prefatum Georgium Coats et Radulphum Newbey  
for not payeing Church cess; Radulphuim Lodge, jun., et Elizabetham  
ejus uxorem pretensam, for fornication before marriage, and being  
clandestinely married; Johannem Mayre, jun: et . . . uxorem  
Radulphi Littleforth, for fornication or incontineney; Georgium  
Coats, for not procureing his childe for to bee lawfully baptised.*

#### DARLINGTON.

OFFICIUM DOMINI contra Cuthbertum Thompson, *for keeping a  
house for conventicles; Edwardum Fisser, for living in unlawful  
marriage*:—18 Jan: 1673. Ex<sup>t</sup>.

Georgium Williamson, Johannem Richardson, Laurentium Apple-  
bey et Jacobum Waistell, *for keeping their children unbaptised; Johannem Robinson, Thomam Hodgshon, Gulielmum Hodgshon,  
Catherinam Hodgshon et Annam Hodgshon, for not payeing Church  
cess; Gulielmum Middleton, Churchwarden, Anno 1672, for not  
appeareing at the visitation*:—7 Julij 1673. Ex<sup>t</sup>.

Laurentium Applebey et Margaretam Hinks, *for being clandes-  
tinely married; Anthonium Claxton et Aliciam Key, for the same  
crime; Georgium Heddon et Thomam Squire, for not procureing  
their children to be lawfully baptised*:—6 Julij 1674. Ex<sup>t</sup>.

Elizabetham Langstaffe, Elizabetham Dobson et Johannem Robin-  
son, *for not payeing Church cess*:—18 Sept. 1674. Ex<sup>t</sup>.

Johannem Robinson, sen., Georgium Williamson et Thomam  
Hodgshon, Edwardum Fisser, *for not payeing Church cess; Michaellem Clifton, Laurentium Applebey et Margaretam Crawford,  
for keeping a publicke meeting house for conventicles; Michaellem  
Colling, Gulielmum Colling, Robertum Wilson, Johannem Truman,  
Johannem Wilson, cordwayner, Johannem Scott, Richardum Skafe,  
Henricum Shaw, Robertum Ward, Janam Oswald, for keeping a  
meeting house; Bartholomeum Mathew, Robertum King, Francis-  
cum Hodgshon, Edwardum Fisser, Mrs. . . . Bulmer, Thomam  
Squire, Gulielmum Ranson, et Georgium Wrey, for refusing to come  
to the Church; Thomam Hunter, Elizabetham Arkley, Johannem  
Cornforth, Johannem Garnet, Petrum Goldsbrough, Anthonium  
Claxton, et Gulielmum Middleton, for the same*:—28 Martij 1675.  
Ex<sup>t</sup>.

Georgium Heddon, Johannem Morley, Thomam Hodgshon, Gu-  
lielmum Hodgshon, Georgium Williamson, Rogerum Trotter, Jo-



hannem Robinson, sen., Cuthbertum Robinson, et Margaretam Parkinson, *for not coming to the Church*; Anthonium Claxton et uxorem, *for not procureing their childe to be lawfully baptised, nor she churched*; Margaretam Crawford, *for keeping a Buryal Place without lawfull authority*; Joshuam Middleton, Anthonium Claxton, *for keeping their children unbaptised*; Thomam Robinson, *for altogether absenting himselfe from Church*:—3 Octob. 1675. Ext.

Edwardum Fisser, Johannem Robinson, Gulielmum Hodgshon, et Georgium Williamson, *for not payeing Church cess*; Robertum Ward, Edwardum Edwards, Georgium Elsdon, Thomam Brankingham, Michaelem Clifton, Jacobum Ward et Johannem Bulmer, Johannem Garnet, generosum, Thomam Hunter, Aliciam Adamson, Johannem Morley, Georgium Heddon, et Margaretam Parkinson, *Papists*; Edwardum Fisser, Laurentium Applebey, Joshuam Middleton, Edwardum Tonsdal, Robertum Trewman, Johannem Trewman, Robertum King, Robertum Wilson, Gulielmum Dobson, Cuthbertum Thompson, Margaretam Crawforth, viduam, Michaelem Colling, et Johannem Shaw, Gulielmum Grainger, Petrum Goldsbrough, Laurentium Strickland, Gulielmum Hodgshon, Georgium Williamson, Johannem Robinson, Cuthbertum Robinson, sen., et Rogerum Trotter, *for not frequenting their Parishes Church on Sundays and Holydays in time of Divine Service*:—Decret' ext<sup>t</sup>. Den' 2<sup>do</sup>. Sept. 1677.

Philippum Clifton, Laurentium Heddon, Catherinam Garnet, Annam Garnet et Mariam Draper, *Papists*; Gulielmum Colling, Petrum Colling, Johannem Wilson, Gulielmum Belwood, Thomam Marshal, Anthonium Eastgate et Edwardum Page, *for not frequenting the Church*; Robertum Urwin et Robertum Rumthwaite, gardianos, *pro non comparendo*.

## DENTON.

OFFICIUM DOMINI contra Johannem Deanham, Robertum Deanham, Gulielmum Deanham, et Elizabetham, uxorem ejus, Robertum Burden et Agnes uxorem ejus, Christopherum Burdon, Leonard Dobbison et uxorem, Margaretam Lodge, Mariam Lodge, Johannem Hawdon et Aliciam Graushaw, *Papists*:—Decret' ext<sup>t</sup>.

## EASINGTON.

OFFICIUM DOMINI ARCHIDIACONI contra Gulielmum Paxton, Robertum Leighton et Gulielmum Mitford de Pespool, generosum, *for not payeing the arrears of Church cess*; Thomam Paxton, Georgium Burden, Robertum Foster et Anthonium Robinson, *for not bringeing their children to be baptised*:—Decret' Ext<sup>t</sup>.

Susannam Gaines *for an Anabaptist*: Anthonium Robinson et Merielem, uxorem ejus, Margaretam Forster, viduam, Annam Robin-



son, Johannem Robinson, Christopherum King et uxorem, Mareum Horseman et uxorem ejus, Isabellam Davison, Annam Wilson, Joshuam Harrison, Mariam Gaskin, Johannem Richardson et Janam uxorem, Philippum Richardson, Radulphum Loftas et uxorem, Robertum Leighton et uxorem, Humfridum Norton, *Quakers*:—xxvii<sup>vo</sup>. 1676. Ext.

Annam Witherop, viduam, Nicholaum Iley et uxorem, Nicholaum Story et uxorem, Radulphum Huntley et uxorem, Thomam Woolf et uxorem, Isabellam Davyson et Annam Wilson, *Papists*; Georgium Burdon et uxorem, Thomam Paxton et uxorem, Christopherum Dodshon, Margaretam Foster, Thomam Leighton et uxorem, Emanueleum Richardson, Janam Richardson, et Margaretam Anderson, *Quakers*:—xxviii<sup>vo</sup>. Maij 1676. Ext.

Georgium Burden, Thomam Paxton (et Richardum Wilson de Sunderland) *for refusal of payeing Church cess*; Franciscum Ship-pard de Haswell, *for neglect of comeing to the Church*; Richardum Byers et . . . . . Jurdison, *pro fornicatione*; Johannem Humble *pro neglectu Ecclesiæ*:—26 Sept. '77, Decret. Ext.

Gulielmum Foster, Richardum Burton et uxorem, Thomam Paxton, Gulielmum Corner et Richardum Crooke, *pro neglectu Ecclesiæ*; Richardum Foster, *pro prophanatione diei Dominici*.

#### EBCHESTER.

OFFICIUM DOMINI contra Radulphum Fewster et uxorem, Radulphum Hopper et Mariam uxorem ejus, *for Papists*:—19 Octobris 1673. Ext.

Isabellam uxorem Cuthberti Johnson et Mariam uxorem Cuthberti Atkinson, *Quakers*; Radulphum Fewster et uxorem ejus, *pro fornicatione antè matrimonium*.

#### ESCOMBS.

OFFICIUM DOMINI contra Thomam Adamson et Margaretam Slacke, *pro adulterio*:—13 Maij 1673. Decret' ext.

Thomam Trotter, Churchwarden, Anno Domini 1673, *for not conferring about presentments*; Johannem Browne, sen., et Johannem Browne, jun., *pro suspicione adulterij sive incontinentiæ cum Margaretam Write*.

#### ELWICKE.

OFFICIUM DOMINI contra Annam uxorem Johannis Harrison et Thomam Asmal, generosum, *Papists*:—xv<sup>to</sup>. Julij 1673. Decret' ext.

Thomam Mainsforth, Gulielmum Wilson \* et Elizabetham Atkin-

\* [In margine "sol' 2s. 4d. et d"]

son, *for seldome comeing to Church*; Robertum Robinson de East Murton, *for abuseing the Churchwardens and calling the Office a rogueish Office*:—26 Sept. 1677. Decret' ext.

Johannem Harrison, gardianum, *pro non comparando*.

## EGGESCLIFFE.

OFFICIUM DOMINI contra Gardianos ibidem et parochianos, *to extract an Order for the repaire of the seats in the Church, and the mending of a crack bell*; Johannem Baber de Maltbey [in Dioc. Ebor.] *for not payeing a legacy to the poor, left by Thomas Newton of Aislaby*; Johannem Bambrig et Janam Brass, *for fornication*.

## ESHE.

OFFICIUM DOMINI contra Dominum Edwardum Smith, Militem et Baronettum:—2 Maij 1673. Decret' Ext.

Johannem Gaire et uxorem, Andream Buserd, Johannem Johnson et uxorem, Annam Batmanson et Thomam Pinkney, sen., *Papists*:—xvj<sup>to</sup>. April, 1676. Ext.

Elizabetham Bryan, *formerly a Churchwoeman, but now a Papist*; Andreum Baistler et Mariam uxorem ejus, Johannem Smith, jun., et Isabellam uxorem ejus, Gulielmum Batminson et uxorem, Georgium Camel et Janam uxorem ejus, et Annam Johnson, viduam, *Popish Recusants*; Robertum Smith et Gulielmum Duglas et uxorem, *formerly Protestants, but now Papists*; Matheum Armstrong et Janam Hall, *for fornication*; Johannem Woodmas et Thomam Johnson, *pro neglectu Ecclesiæ*:—xviii Junij 1676. Ext.

## GATESHEADE.

OFFICIUM DOMINI contra Adam Stafford et Margaretam uxorem ejus pretensam, Henricum Robert et uxorem ejus pretensam, Georgium Harrison et Annam uxorem ejus pretensam, Johannem Brotherhood et uxorem ejus pretensam; Johannem Freer, *for not payeing Church cess*; Johannem Hodgshon, *for teacheing school without lycense*; Richardum Stoekton, *for opening his shop on Holydays*; Robertum Powell, *for not payeing his Minister's dues*; Edwardum Blacket, Mariam Gibson, viduam, Gilbertum Thompson, skinner, Johannem Smith, Emmam Atkinson, viduam, Johannem Johnson, Matheum Ackley, Johannem Freer predictum, Johannem Reynaldson, Thomam Graham, Robertum Gordon, Gulielmum Burbank, Thomam Archbald, Johannem Harrinson, Gulielmum Dodds, Bartholomeum Archbald, Johannem Harrison, Gulielmum Dodds, Johannem Jefferson, Robertum Clerke, Edwardum Traine, et Edwardum Carr, *for not payeing Easter reckonings and other dues to the Minister*:—xx Julij, 1673. Ext.

Richardum Harrinson, Georgium Lyons, Roulandum Atkinson, Thomam Scott, jun., Gulielmum Willey, Thomam Milburne, Thomam Gray, Georgium Hill, Johannem Bell, Gulielmum Smith, Michaellem Young, Thomam Milborne, Jacobum Haddoeke, Richardum Addison, Georgium Wilkinson, Jacobum Hall, Nicholaum Richardson, Johannem Wrey, Robertum Pinkard, Thomam Marley, Richardum Fawdon, Michaellem Hunter, Matheum Cordwayner, Robertum Rosden, Robertum Turner, et Robertum Potter; *for not payeing Easter reckonings and other dues to the Minister*:—Decret' ex<sup>t</sup>. 2 Maij 1673.

Johannem Bussey et Margaretam Oliver *pro fornicatione*; Radulphum Hurst et Margaretam Aynsley, *pro fornicatione*; Isabellam Swinburne, *pro fornicatione*; Janam, uxorem Francisci Farrow et Doratheam Harker, viduam, *for scolding and sweareing*:—xxvj<sup>to</sup>. Octob. 1673. Ex<sup>t</sup>.

Emettam Atkinson, viduam, *for suffering people to drinke in her house in service time*; Samuelem Richardson et Franciscum Rawlin, *for drinkeing in service time*; Thomam Thompson, *for a negligent comeing to church*; Gulielmum Riddel, Armigerum, et uxorem, Catherinam Riddel, Robertum Jackson, Cuthbertum Blakey, Mariam Blakey, viduam, Jacobum Hackworth, Johannem Notcliffe, et Annam Hearon, viduam, *Papists*; Johannem Harrison, dyer, Georgium Pattison et uxorem, Elizabetham Henderson, viduam, Philippum Foster et uxorem, Henricum Shaw, Franciscam, uxorem Johannis Jefferson, Thomasinam, uxorem Francisci Green, Franciscam, uxorem Edwardi Robinson, Annam, uxorem Johannis Bowman, *for sectarys and schismaticks, and such as frequently goe to Conventicles*; Edwardum Blacket, Johannem Ayrey et uxorem, Richardum Stockdon, Richardum Eubanks, Cuthbertum Hunter et uxorem, Christoferum Bickers et uxorem, Bartholomeum Hunter et uxorem, *Quakers*:—xxxj Maij 1674. Ex<sup>t</sup>.

Jacobum Liddel, generosum, Thomam Slatay, Georgium Steward, Gulielmum Fenwicke, Elizabetham Fulburne, Georgium Hill et Thomam Fisher, *for not payeing their Church cess*;—xij Decembris 1674. Ex<sup>t</sup>.

Georgium Smeaton, Jacobum Haistings, Thomam Wilson, Thomam Gray, Johannem Strong, Michaellem Young, Jacobum Hull, Johannem Horner, Johannem Taylor, Arthurum Shaftoe, et Thomam Browell, *for not payeing their Easter dues to the Parson*; Johannem Harrison, dyer, Johannem Wilkinson, shipwright, Josephum Bryan, Thomam Slator, Gulielmum Riddel, Armigerum, Lancelotum Fletcher, Cuthbertum Hunter, shipwright, Emanuelem Gascoine, Jacobum Haistings, Richardum Wallas, Gulielmum Penwicke, et Gulielmum Dempster, *for refusing to pay their portions of assessments for the Church*:—xij Decembris 1674. Ex<sup>t</sup>.

Thomam Middleton, *for gameing in time of Divine service*; Richardum Harrison, Gulielmum Fenwicke, Gilbertum Tomson, Henricum Hunter, Robertum Flecke, Annam Marly, alias Bambrig,

Gulielmum Burbank, Parcivallum Hart, Thomam Higgins, Thomam Thompson, Georgium Wilkinson, Matheum Potter, Gulielmum Shaftoe, Johannem Grey, Michaellem Gardner, Lancelotum Stokoe, Gulielmum Dent, Marmaducum Foster, Georgium Smeaton, Cuthbertum Hunter, Richardum Fawdon, Henricum Cordwayner, Georgium Shakley, Johannem Saxton, Cuthbertum Woodmas, Thomam Foreman, et Thomam Hope, *for refusing to pay their Easter dues to Parson and Clerke*:—vj Apr: 1676. Decret' Ex<sup>t</sup>.

Gulielmum Hethrington, Robertum Gascoine, Georgium Winders, Georgium Carter, Radulphum Gibson, Leonardum Ledgert, Georgium Airey, et Johannem Boucher, jun., *for not resorting to the Divine Service in their Parishe Church*; Gulielmum Riddel, Armigerum, Catherinam Riddel, Annam Smith, viduam, Cuthbertum Blakey, Georgium Harrison, et Thomam Foggin, *Papists*; Adalin, uxorem Roberti Laburn, Johannem Ayrey et uxorem, Christoferum Bickars, Gulielmum Emerson, Richardum Stockdon, Bartholomeum Turner, Richardum Eubanks, et Henricum Hunter, *Quakers*; Nicholaum Wilson, Richardum Watson, Elizabetham Tweddal, viduam, et Gulielmum Thompson de le Feilde House, Isabellam Dawson, *Sectaries, for not resorting to their said Parishe Church*; Annam Mitford, *for incontineney*; Richardum Eubanks, *for inclosing a Burial-place for sectarys*:—vj Apr. 1677. Decret' ex<sup>t</sup>.

Gulielmum Riddel, Armigerum, Christoferum Birkas, Johannem Ayrey, Sarah Woodifield, viduam, Janam Liddel, viduam, Henricum Hunter, Robertum Wake, Thomam Brooke, Gulielmum Wright, Johannem Galley, Robertum Hart, et Robertum Clerke, *for not payeing Church cess*; Marcum Maddison, Christoferum Brass et uxorem ejus, Robertum Gascoine, Johannem Boucher, jun., Janam Denton, Isabellam Swan, et Janam Farrow, *for not resorting to the Church*; Georgium Ayrey et uxorem, et Johannem Smith, *Quakers*; Henricum Shaw, Lucam Hodgshon et uxorem, Elizabetham Foster, Isabellam Dawson et Radulphum Dobson, *for the same*; Annam Caward, *for incontineney*; Johannem Boucher, sen., Thomam Dalton, Gulielmum Taylor, Jacobum Oswald, Gulielmum Wright, Johannem Gallolee, Nicholaum Wilson, Johannem Haistings, Thomam Porter, Edwardum Boone, Richardum Walton, Henricum Whitfeilde, Johannem Shaftoe, Lawrentium Parkin, Annam Stapleton, viduam, Merah Hackworth, Georgium Smeaton, Johannem Taylor, Christoferum Brass, Radulphum Dobson, Nicholaum Craggs, Johannem Dennis, Matheum Cordwayner, Robertum Foster, et Robertum Potter, *for not payeing Easter dues*; Gulielmum Kel, sen., et Gulielmum Kel, jun., Robertum Gaire, Gulielmum Had-docke, Georgium Lawson, Thomam Haswel, Johannem Blenkinsop et Georgium Douglas, *for workeing on Holydays*:—xx<sup>mo</sup>. die Junij, 1677. Decret' ex<sup>t</sup>.

## GAINFORD.

OFFICIUM DOMINI contra Jacobum White. *for not payeing Easter*



*reckonings and assessments, nor baptiseing his children:—xx Julij, 1673. Ex<sup>t</sup>.*

Georgium Goundry, Henricum Bambrig, *for not payeing Church cess*; Robertum Bryan et uxorem, de Langton, et Gulielmum Holmes et uxorem, de Gainford, *for being clandestinely married*; Richardum Ovington, *for being absent from the Church*; Edwardum Harrison et Mariam White, de Summerhouse, *pro cohabitando in fornicatione*; viij<sup>to</sup>. Maij 1676. Ex<sup>t</sup>.

Gulielmum Relfe et Mariam Stobbs, *for being clandestinely married and fornication before marriage*; Johannem Harrison et uxorem, *for fornication before marriage*; Robertum Murton et uxorem, Elizabetham uxorem Georgij Natebey, Mariam uxorem Gulielmi Morton, Annam Shawter, viduam, Mariam uxorem Gulielmi Shaw, Annam Maw, viduam, Margaretam Hildreth, Georgium Hobson et uxorem, Fatham, uxorem Johannis Hutchinson, Johannem Hildreth, Margaretam Smith, Franciscam Gibson, Mariam Crosbey, Elizabetham Gibson, Mariam Hildreth, Annam, uxorem Gulielmi Carter, Catharinam Carter, viduam, Gulielmum Gimmison et uxorem, Janam Carter, Roulandum Lanchester et uxorem, Michaellem Ritcheson et uxorem, Edwardum Berrey et uxorem, Franciscum Jobber, Annam Hildreth, viduam, Janam Hildreth, Janettam Waugh et Doratheam Pumth, *Papists:—Decret' ex<sup>t</sup>.*

#### GREATHAM.

OFFICIUM DOMINI ARCHIDIACONI contra Johannem Elstobb et Elizabetham uxorem ejus, Andreum Dawson et Annam uxorem ejus, Thomam Wardell, Johannem Robson, textorem, Thomam Atkinson et uxorem ejus, detectos per gardianum *for not payeing the Minister and Clerk's dues, and keeping their children unbaptised*, and Elstobb alsoe *for not payeing cess*; Thomam Bradley et Margaretam uxorem ejus, et Isabellam Sparke, viduam, *for not payeing the Minister's dues and for keeping their children unbaptised, and not coming to Church, and not payeing cess*; Gulielmum Paverley et uxorem ejus, *for fornication before marriage, and keeping a child unbaptised, and not payeing the Minister and Clerk's dues:—Ex<sup>t</sup>. 20 Julij 1673.*

Henricum Bouncer et Margaretam uxorem ejus \*, *for incontineney before marriage:—26 Octobr: 1673. Ex<sup>t</sup>.*

Isabellam Sparke, viduam, *for keeping her children unbaptised:—Decret' ex<sup>t</sup>. 19 August 1674.*

Christopherrum Rainton et uxorem ejus, *pro fornicatione antè matrimonium*; Richardum Best, *pro fornicatione cum quâdam Lettice Cooke, parochiæ de Hart*; Johannem Lister et Elizabetham uxorem ejus, *for not coming to church, and abusive speeches to the Minister, and not payeing him his dues*; Johannem Smith, *for ploweing on St. Luke's day:—xxvj<sup>to</sup>. Sept. 1677. Decret' Ex<sup>t</sup>.*

\* In margine, "now in Stranton parishes."

## GRINDON.

OFFICIUM DOMINI contra Thomam Lamb et Robertum Deanham, de Whitton, *for keeping their children unbaptised*; Robertum Deanham et uxorem ejus, Janam Maltbey, Mariam Kendall, Thomam Lamb et uxorem ejus, et Viduam Lamb, *Papists*:—16 Augusti, 1676, Ext.

## ST. GILES.

MATHEUM HUTCHISON et Elizabetham Morgan, *pro fornicatione*; Margaretam uxorem Gulielmi Emmet, *for not being churched*; Johannem Browne et uxorem, Gulielmum Chilton et uxorem, et Nicholaum Smart, *Quakers*; Janam Camel, viduam, Anthonium Nelson et uxorem, Cuthbertum Bee et uxorem, Thomam Danbey, *Papists*; Georgium Haswel et uxorem, *pro fornicatione antè matrimonium*.

## HOUGHTON.

OFFICIUM DOMINI ARCHIDIACONI contra Cuthbertum Stafford et uxorem, *pro matrimonio clandestino*; Matheum Smith et uxorem, Johannem Lamb, generosum, et uxorem, Gulielmum Rowentree et uxorem, Viduam Sickerwham, Robertum Harrison et uxorem, *Papists*:—Ext. 27 Julij 1673.

Thomam Mayre, generosum, et uxorem ejus, Thomam Mayre jun., generosum, Johannem Heighington et Aliciam Robinson, *Papists*; Robertum Hutton, generosum, et uxorem ejus, Christoferum Hutton, generosum, Viduam Midleton et Richardum Shippardson, *for not resorting to the Church*; Franciscum Green et uxorem, Johannem Dodds et uxorem, Christoferum Gillvey et uxorem, Philippum Place et uxorem, [*for*] *ante-nuptiall fornications*:—xx<sup>mo</sup>. Junij 1677. Decret' ext.

## HAUGHTON.

OFFICIUM DOMINI contra Elizabetham Carr, *pro fornicatione*; Anthonium Robinson et Ellinoram uxorem ejus, Cuthbertum Hodgshon et Margaretam uxorem ejus, *for not certifying their pennances*; Gulielmum Waistell, *for absence from Church*:—iij<sup>tio</sup>. Maij, 1673. Decret' ext.

Margaretam Thompson *pro suspitione incontinentiæ*:—18 Junij 1674. Decret' ext.

Gulielmum Johnson de Great Burden, *for not payeing Church dues*; Margaretam Burton, *pro incontinentiâ*; Margaretam Mallum, *for not payeing Clerk's dues*\*:—13 Aug. 1675. Decret' ext.

. . . . . Race, filiam Johannis Race, *pro incontinentiâ*:—26 Sept. 1677. Decret' ext.

\* In margine, "dismiss' 13 Augusti, 1675."

## HUNSTONWORTH.

OFFICIUM DOMINI contra Alexandrum Eggleston, Elizabetham Wilkinson, Cuthbertum Whitfeilde et Annam uxorem ejus, Gulielmum Eggleston, Johannem Jenning et Gulielmum Ord, detectos per gardianos *for not comeing to Church*; Nicholaum Jennings, Gulielmum Oard, et Gulielmum Eggleston *for refusing to pay their assessments*:—xvj<sup>to</sup>. Aprilis, 1676. Decret' ext.

## HAMSTERLEY.

OFFICIUM DOMINI contra Gilbertum Metcalfe et uxorem, Catharinam Metcalfe, Petrum Applebey, Johannem Parkyn et uxorem, Georgium Bradley et Margaretam uxorem ejus, Gulielmum Teasdaile et uxorem, detectos per gardianos *for not payeing the Minister's dues*; Gulielmum Elstobb et Mariam uxorem ejus, Nicholaum Elstobb, *Quakers*; Gulielmum Teasdaile, et Margaretam uxorem ejus, Gulielmum Hall, Mariam, uxorem Richardi Atkinson, Georgium Bradley et uxorem, et Stephanum Walton et uxorem ejus, *Anabaptists*; Stephanum Walton, *for not payeing Minister's dues*; Nicholaum Elstob et William Elstob, *for keeping their children unbaptised*; Anthonium Hodgshon et Radulphum Hodgshon, *Papists*:—xx. Dec. '74. Ext.

Gulielmum Linsley et Bryanum Parmersley, Churchwardens, *for not giving in their accompts*; Stephanum Walton [ante] *for keeping his children unbaptised and not comeing to church*; Margaretam, uxorem Radulphi Littleforth, et Georgium Walton, *Papists*, and *for being clandestinely married*:—viij August 1675. Ext.

Gulielmum Linsley et Radulphum Hodgshon, *for refusing to pay Church cess*; Radulphum Littleforth et Margaretam Elstob, (alias Littleforth) *for cohabitting in fornication, or being clandestinely married, and total absence from the Church*; Georgium Walton, *for absence from Church*; Annam Natteris, uxorem Hugonis Natteris, *for not being churched*; Leonardum Maddison et uxorem Johannis Dowson, *pro adulterio*; Thomam Lockey et uxorem, *for not payeing marriage fees*; Gulielmum Johnson, gardianum, *for not appeareing*:—6<sup>to</sup>. August '77. Den' Ext.

## HURWORTH.

OFFICIUM DOMINI contra Gulielmum Jenison, generosum, Jacobum Jenison, generosum, Radulphum Watynny et Doratheam uxorem ejus, Gulielmum Watynny et uxorem, Johannem Watynny et Janam Gairey, detectos per gardianos *for Papists*:—Ext. xx Junij 1675.

Annam Wilson, *pro incontinentiâ*; Radulphum Stones, *for keeping his children unbaptised*:—Ext. 18 Octobris, 1674.

Christopherum Waistell [et] Edwardum Steavenson, *for neglecting the Church*; Christopherum Applebey et Annam uxorem ejus, [et] Willielmum Lynns, *perverted Quakers*; Georgium Steavenson, *for sweareing* . . . . . Franciscum Williamson et Elizabetham uxorem ejus [mort:] *for not coming to the Communion and Church*; Thomam Pinckney, *for coming to receive the Sacrament without due preparation*; Thomam Taylor, *for drinkeing in service time*; Franciscum Williamson, *for not receiveing the Communion*; Thomam Pyborne et Elizabetham Andrew, *for haveing several children unbaptised*; Georgium Steavenson, *for sweareing*:—Sept. '77. Den<sup>t</sup> ext.

## HART.

OFFICIUM DOMINI contra Georgium Littleforth et uxorem, *for keeping their children unbaptised, and she not churched*; Gulielmum Shirraton, generosum, Matheum Emerson et uxorem, Janam Shirraton, Georgium Littleforth. et uxorem, Margaretam Shirraton, Annam Wilson et Richardum Shirraton, *Papists*:—xx Julij 1673. Ex<sup>t</sup>.

Gulielmum Burden et Margaretam uxorem ejus, *for ante-nuptial fornication*; Anthonium Armstrong et Robertum Lockey, *for not receiveing the Sacrament*; Thomam Boys et Elizabetham uxorem ejus, *for not procureing their child to be lawfully baptised*; Gulielmum Hutton et Catherinam Cooke, *pro matrimonio clandestino et fornicatione*; Richardum Best, *pro fornicatione cum quâdam Lettice Cooke*; Gulielmum Harrison et Annam Harrison *pro fornicatione*; Matheum Emerson et Elizabetham Shirraton *pro fornicatione*; Johannem Brass et Elizabetham Lodge *pro fornicatione*; Jacobum Atkin et Elizabetham Jackson, *pro fornicatione*; Gulielmum Hett et uxorem, *pro fornicatione antè matrimonium*:—nondum citat<sup>r</sup>.

## HARTINPOOL.

OFFICIUM DOMINI contra Radulphum Hazon, *for not payeing the Minister's dues*; Robertum Readshaw, *for not suffering the deade to be buried according to the Rubricke*:—1<sup>mo</sup>. Augusti 1673. Ex<sup>t</sup>.

Elizabetham Gibson, Gulielmum Moore et uxorem, Thomam King et uxorem, Johannem May et uxorem, Robertum Fenwicke, Thomam King et uxorem, *Recusants*; Johannem May et uxorem, et Margaretam Robinson, Elizabetham Dobson, Gulielmum Moore, Robertum Button, et Richardum Ward, *for not payeing Church cess*:—18 Jan. 1673. Ex<sup>t</sup>.

Franciscum Moore, *for behaving himselfe rudely in the Church*; Annam, uxorem Mathei Bentley, et uxorem Johannis Marshal, *for not being churched*; Robertum Aire et Ellinoram Lavericke, *for fornication*; Gulielmum Moore, *for not procureing his childe to be law-*



*fully baptised*; Robertum Readshaw, *for an Anabaptist*; Cuthbertum Ward et Gulielmum Parkinson, *for not payeing their assessments*:—18 Jan. 1673. Ex<sup>t</sup>.

### KELLOE.

OFFICIUM DOMINI contra Thomam Fenwicke et Janam Smith, *pro fornicatione*; Franciscum Megson, *for not payeing Church cess*; Edwardum Commyn de Thornleyhal, et Gulielmum Wilkinson, *for keeping their children unbaptised*; Gulielmum Cooper et Anthonium Smith, *for absenting themselves from Church*; Johannem Rowell de Greenhills, et Franciscum Megson de Kelloe Town, *for not payeing their dues to the Parische Clerke*:—xij Dec. 1674. Ex<sup>t</sup>.

Johannem Kennet, Armigerum, et uxorem ejus, Gulielmum Bradshaw, Mariam Joblin, Ellinoram, uxorem Johannis Oard, Thomam Haward, generosum, Ellinoram Armstrong, M<sup>r</sup>. Smith, Henricum Smith, Johannem Trowlop, Jacobum Litster et uxorem, Jacobum Hull et uxorem, Edwardum Commyn, Franciscum Megson et uxorem, Viduam Peirson, Thomam Pearson, Johannem Armstrong, Janam Darling, Dianam Liddell, Christoferum Winter, Johannem Rowell, Richardum Foster, et Gulielmum Wilkinson, *Papists*:—Decret' ex<sup>t</sup>. Den' ex<sup>t</sup>.

Christopherum Winter et uxorem, *pro fornicatione antè matrimonium, et matrimonio clandestino*.

### LANCHESTER.

OFFICIUM DOMINI contra Radulphum Withrington, generosum, et uxorem ejus, Gulielmum Hall et uxorem, Georgium Coxon et uxorem, Thomam Taylor, *for not coming to Church*; Timotheum Whittingham, sen., et uxorem, Lancelotum Jackson et uxorem, Nicholaum Peirson, Johannem Readshaw et uxorem, *for Anabaptists*; Johannem Lynn, weaver, et Isabellam Fawell, *pro fornicatione*; Aliciam Fawell, *for fornication*:—xxv<sup>to</sup>. Jan. 1673. Ex<sup>t</sup>.

Lancelotum Smith et Janam Crosbey, *for fornication*:—20 Julij 1673. Ex<sup>t</sup>.

Henricum Rippon et uxorem, Susannam Ironside, Annam Ironside, Gulielmum Taylor et uxorem, Matheum Byerley et ejus sororem, Johannem Taylor et uxorem, Gulielmum Wreet, Johannem Waltou et uxorem, Gulielmum Laws et uxorem, Ciciliam Laws, viduam, Johannem Darnel et uxorem, Robertum Crow, Georgium Hunter, sen., et uxorem, Elizabetham Winter, Janam Hutchinson, viduam, *Popish Recusants*:—10<sup>mo</sup>. Sept. 1674. Ex<sup>t</sup>.

Richardum Greenwel, Georgium Hedley, Thomam Hutchinson et Elizabetham uxorem ejus, Anthonium Meaborne, Armigerum,

et Thomam Story, *for not resorting to the Church either on Sundays or Holydays*; Johannem Darnel et Janam uxorem ejus, Georgium Hunter et uxorem, Robertum Craw, Gulielmum Hall, generosum, et uxorem, Thomam Wrey et uxorem, Georgium Kirkley et uxorem, Johannem Iley et uxorem, Georgium Hall, jun., et uxorem, Thomam Taylor et uxorem, Georgium Rippon et uxorem, Johannem Rippon, Matheum Byerley, Gulielmum Taylor et uxorem, Johannem Walton et uxorem, Gulielmum Wright, sen., Gulielmum Wright, jun., Gulielmum Laws et uxorem, Ciciliam Laws et Annam Laws, viduam, *Papists*:—10 Octobris 1675. Ext.

Elizabetham Dorman, Radulphum Byerley, Johannem Joplin et uxorem, Nicholaum Byerley et uxorem, Johannem Readshaw et uxorem, Nicholaum Pearson, Henricum Blacket et uxorem, *Anabaptists*; Margaretam uxorem Johannis Joplin, Annam Joplin, viduam, Alliciam Sutton, Christoferum Viccars et uxorem, Thomam Hornsbey, Nicholaum Pickering, Elizabetham Pickering, Gulielmum Teasdaile, Elizabetham Teasdaile, Cuthbertum Dighton, Margaretam uxorem Radulphi Byerley, Annam Warde, Catherinam Pearson, Gulielmum Hopper et uxorem, Johannem Wheatley, Elizabetham Hopper, uxorem Richardi, Radulphum Hopper et uxorem, *Quakers*; Gulielmum Gallolee, Thomam Wilson, et Anthonium Meaborne, Armigerum, *for not resorting to the Church either upon Sunday or Holyday*; Lancelotum Jackson, *for keeping his child unbaptised*, whose name is Caleb; Gulielmum Hopper, *for carryeing his child to be buried at Benfelde*; Gulielmum Sheeles et Janam Dixson, *pro fornicatione*; Mariam Grinwell, *pro fornicatione*:—x<sup>mo</sup>. Octobr. 1675. Ext.

Johannem Maddison et uxorem, Thomam Newton et uxorem, Gulielmum Rippon, Janam uxorem Johannis Hal junioris, Thomam Blaickston, Elizabetham Snaith, Johannem Russell, Johannem Wheatley, Johannem Leyborne, Gulielmum Richardson, Thomam Taylor, Georgium Hopper et Ellinoram uxorem Thomæ Mason, detectos *for not receiveing the Sacrament*; Timotheum Whittingham, Armigerum, et uxorem ejus, Stephanum Whittingham, generosum, Elizabetham Whittingham, Mariam Whittingham et Annam Whittingham, Richardum Turpin et ejus filium, et Elizabetham uxorem Lanceloti Jackson, *Anabaptists*:—4 Junii. 1674. Ext.

Gulielmum Burrel et uxorem, Thomam Brantingham et uxorem, Georgium Hopper, jun., de Iveston, Margaretam Hopper et Radulphum Hopper, *Quakers*; Robertum Darnel et uxorem, Maudelinam Gray, Thomam Wright et uxorem, Ellinoram Hodgson, Janam Rennison, Christoferum Smith et uxorem, Gulielmum Smith, Annam Hinde, viduam, Johannem Soulsbey et uxorem, Marmaducum Kirkley, Thomam Coulson, Gulielmum Kirkley et uxorem, Doratheam Taylor, Georgium Taylor, Thomam Taylor, Catherinam Taylor, Georgium Coxon et uxorem, Anthonium Coxon, generosum, Mariam Coxon, Elizabetham Hilyard, Johannem Hilyard, Elizabetham Rippou, Edwardum Taylor, Matheum Smith et uxorem, Robertum

Punshon et uxorem, Elizabetham Grinwell, viduam, Johannem Laws, Annam uxorem Mathei Grainger, Annam Wheatley, Janam Wheatley, Mariam uxorem Roberti Jackson, generosi, Thomam Smith, Georgium Dunn, Elizabetham Dunn, Janam Hutchinson et ejus filiam, et Georgium Carr et uxorem, *Popish Recusants*; Johannem Watson et uxorem, Georgium Watson, Thomam Watson, Milonem Porter et Tristramum Dikes, *for common swearers and not frequenting the Church*; Robertum Byerly, *for not receiving the Communion*:—iiij<sup>to</sup>. Junij. 1676. Ex<sup>t</sup>.

Gulielmum Hall, generosum, Thomam Wrey, generosum, Georgium Kirkley, Johannem Jackson, Armigerum, Johannem Soulbey, Christopherum Smith, Johannem Iley, Aliciam uxorem Arthuri Walton, Elizabetham Winter, Doratheam Taylor, viduam, Gulielmum Taylor, Gulielmum Wright, Robertum Wright, Elizabetham Wright, Johannem Walton, Elizabetham Hilyard, Johannem Taylor de Cornshaw, Thomam Hutchinson, Thomam Smith, Viduam Hutchinson, Johannem Hedley, *Popish Recusants*; Henricum Blacket, Radulphum Byerley, Edwardum Blackett, Viduam Dorman, Annam Byerley, viduam, Johannem Joplin, Thomam Newton, et Elizabetham Readshaw, viduam, *Anabaptists*; Thomam Ornsbey, Cuthbertum Lighton, Thomam Brantingham, Margaretam Byerley, Elizabetham Hopper, Radulphum Hopper, Gulielmum Burrel, Johannem Hal, jun., Janam Hopper, et Miriam Grosier, *Quakers*; Johannem Grinwel de Steelay, et Georgium Hopper, *for not frequenting the Parish Church*; Thomam Hall et Rachel Cooper, *pro fornicatione*; Jarrardum Lax, *pro fornicatione cum Elizabethâ Dacres*; Martinum Briggs, *for gameing on the Lord's day*; Elizabetham Dobson, *pro fornicatione*:—Decret' Ex<sup>t</sup>.

#### LAMESLEY.

OFFICIUM DOMINI contra Mariam Stobbs, *for incontinency*; Gulielmum Lumley et Margaretam Lawson, *pro incontinency*; Catherinam Wakefeild, Georgium Dorman, Isabellam Wake, Johannem Wild, Johannem Harrison, Thomam Walker, Thomam Hodgson, Thomam Wallis, Radulphum Wild, Davidum Gladders, et Johannem Auckland, *for not payeing their Easter dues*:—7 Julij 1673. Ex<sup>t</sup>.

Johannem Heath, Gulielmum Huntley, Robertum Cudbert, Danieleum Marley, Josephum Lavericke, Johannem Fletcher, Gulielmum Story, Johannem Hutchinson de Pockerley, Jacobum Clerke, Anthonium Wild, Richardum Newton, Gulielmum Carr, Thomam Huggison, Radulphum Wild, et Johannem Coats, *for not frequenting the Church and not payeing Easter reckonings*:—7<sup>mo</sup>. Junij 1674. Ex<sup>t</sup>.

Johannem Patteson et Gulielmum Preston *for grinding on the Lord's day*, and Preston *for not payeing tyth for his mill*; Thomam

Wilson, *for keeping a conventicling house for preacheing, baptiseing, and maryeing*:—20 Sept. '73. Decret' ex<sup>t</sup>.

Johannem Sutton de Moor Mill, *for refusing the office of a Churchwarden in Horton parische in Northumberland*; Thomam Hunter et uxorem, de Lamesley, *pro matrimonio clandestino*; Jacobum Clerke, *for not getting his children lawfully baptised*:—25 Octobr. '74. Ex<sup>t</sup>.

Gulielmum Bambrig, Thomam Wilson, Johannem Sutton, Gulielmum Cudbert, Thomam Simpson, Johannem Durham, Radulphum Applebey, Jacobum Marley, Johannem Currey, Thomam Huggison, Michaellem Staker, Richardum Huggison, Richardum Makepeace, et Gulielmum Chattoc, *for not frequenting the Church, and not payeing their dues ecclesiasticall*:—xj Apr. '75. Ex<sup>t</sup>.

Georgium Forrest, *pro suspicione incontinentiæ cum Elizabethâ, uxore Georgii Donkin*; Henricum Southern, *pro suspicione incontinentiæ cum Margaretâ, uxore Willelmi Joplin*; Gulielmum Cogton et uxorem, Edwardum Bambrig, Anthonium Wild, Thomam Hodgson, Johannem Shaftoe, Petrum Blackbeard, Robertum Liddel, Thomam Mills, Georgium Dorman, Thomam Simson, Johannem Durham, et Gulielmum Davyson, *for not frequenting the Church nor payeing Church dues*; Johannem Heath, Johannem Reyleton et uxorem ejus, Nicholaum Iley et uxorem, Gulielmum Bambrigg, Cuthbertum Humble et uxorem, Robertum Hunter, Georgium Dorman, Elizabetham Cuthbert, Jacobum Clerke et Robertum Askey, *for neglect of the service and liturgy of the Church*:—xxvii Apr. '76. Decret' Ex<sup>t</sup>.

Georgium Forrest, *for suspicion of adultery, having had two bastards*; Margaretam Forrest, *for never receiving the Sacrament, being xxij years old*; Thomam Hunter, *for being clandestinely married, and not comeing to Church*; idem Thomam Hunter, Georgium Auckland, Thomam Hodgson, Anthonium Wild, Thomam Simpson, Thomam Wilson, Gulielmum Wheatley, Johannem Bell, Johannem Fletcher, Petrum Blackbeard, Johannem Partis, Johannem Auckland, et Robertum Laws, *for not payeing Easter reckonings*; Gulielmum Patteson, *for not payeing his tithes*:—nondum citatos.

#### LONG NEWTON.

OFFICIUM DOMINI contra Johannem Jackson, et Elizabetham uxorem ejus, *for keeping two children unbaptised, and not comeing to the Church*; Vincentium Gainforth, *for not receiveing the communion*:—ultimo Julij 1673. Ex<sup>t</sup>.

Johannem Fewler, generosum, *pro suspicione incontinentiæ cum quâdam Meriolâ Garrec*; Thomam Thompson et Annam Culley, *pro fornicatione*:—11<sup>mo</sup>. Octobris, 1677. Deer' Ex<sup>t</sup>. pro non comparend' juxta monitionem Curiae.



## MEDDOMSLEY.

OFFICIUM DOMINI contra Robertum Blenkinsop de Conset, *for liveing in clandestine mariage*; Johannem Hunter, *for not payeing Church cess*; Annam, uxorem Roberti Blenkinsop, et Lydiam, uxorem Clementis Waugh, *for not giveing thanks after child birth*:—xx Julij. 1673. Ex<sup>t</sup>.

Janam Burnup, Gulielmum Burnup, Doratheam Burnup, Ellinoram Car, viduam, Georgium Carr, Thomam Gray et uxorem, Martinum Burnupp, Elizabetham Burnupp, Robertum Conning et Annam uxorem, Michaellem Conning, *Papists*; Andream Joplin et Mariam uxorem ejus, Robertum Joplin et uxorem ejus, Johannem Palliser, Johannem Blenkinsop et uxorem, et Robertum Leighton et Barbariam uxorem ejus, *Anabaptists*; Johannem Rippon, *for not appeareing at E[aster] 1673, as a Churchwarden*; Samuelem Drydon, et Janam Raw (alias Drydon) *for fornication before mariage, and clandestine mariage*; Robertum Blenkinsop, *for not baptiseing his child*; Johannem Blenkinsop et uxorem, *for clandestine mariage, and not procureing their child to be baptised, and she for not being churchd*:—x<sup>mo</sup>. Octobr. '75. Ex<sup>t</sup>.

Martinum Burnup et uxorem ejus, *for being clandestinely married, and not bringing his child to be baptised by his Minister, but caryeing it to a Popish Priest*; Struder Aynsley et uxorem, *for procureing themselves to be clandestinely married*; Cuthbertum Smith et Annam Viccars, *pro fornicatione*:—Decret' ex<sup>t</sup>.

## MIDDLETON GEORGE.

OFFICIUM DOMINI contra Georgium Bowran et Doratheam uxorem ejus, *for not bringing their children to be baptised*; [*In margine, "Midleton Teasdaile parishe."*] Franciscum Killingal, Georgium Hutcheson, Janam uxorem Roberti Seamer, Thomam Speed et Margaretam uxorem ejus, *Papists*; Thomam Bedson, Churchwarden anno 1674<sup>to</sup>, *for not appeareing*; Johannem Savelet [et] Margaretam uxorem ejus, *for prophanation of the Lord's day*; Christoferum Alderson et Anuam Maltbey, *pro fornicatione ante matrimonium*:—Decret' Ex<sup>t</sup>.

## MIDLAM EPISCOPI.

OFFICIUM DOMINI contra Gulielmum Wood et uxorem, Gulielmum Smaithwaite et uxorem, Robertum Woodhouse, Elizabetham Laborne, Gulielmum Conyers et Aliciam uxorem ejus, et Ellinoram uxorem Roberti Kirton, *Recusants*:—xxv<sup>to</sup>. Octob. '74. Ex<sup>t</sup>.

Thomam Physicke et Janam Becke, *pro fornicatione*; Robertum Wilkinson et Janam Wrenn, *pro fornicatione*:—Ex<sup>t</sup>.

## MIDDLETON IN TEASDAILE.

OFFICIUM DOMINI contra Georgium Bowran et Doratheam uxorem ejus pretensam, *for not bringing their children to be baptised*; Henricum Newbey, *pro fornicatione cum quâdam Annâ Allinson defunctâ*; Georgium Mortoun, Georgium Bowran, Jacobum Yates, et Anthonium Robinson, *for not payeing their assessment for the repaire of Eggleston chapell*; Johannem Dixson et uxorem [mort' interlined above the latter] *for fornication before mariage*; Johannem Dent, *for not payeing Clerk's wages*:—25 Octob. '74. Ext.

Mariam Bell, Mariam Morgan et Elizabetham Race, *pro fornicatione*; [*In margine "non invent'"*] Gulielmum Gibson et Elizabetham uxorem ejus, Robertum Nicholson, Johannem Witton et uxorem, Thomam Gibson, jun., Gulielmum Gibson, Gulielmum Dent, Anthonium Robinson, Richardum Murton, Georgium Bowran et uxorem ejus, Anthonium Bowran, et Isabellam Myres, *for not coming to the Church nor Communion*:—Den' Ext. '77.

## ST. NICHOLAS' DUNELM.

OFFICIUM DOMINI contra Thomam Chesley et Elizabetham Avis, *pro cohabitando in adulterio*; Hugonem Hutchinson et Josephum Hellin, *for keeping their children unbaptised*; Gulielmum Moss et uxorem ejus, *pro fornicatione antè matrimonium*; Thomam Wear, jun., et Elizabetham Hay, *pro cohabitando in adulterio*:—ij<sup>do</sup>. Maij 1673. Decret' Ext.

Isabellam Potts, *pro incontinentiâ*:—5<sup>to</sup>. Maij '74 Decret' ext.

Henricum Wood et Johannem Heighington, *for not payeing Church cess*; Johannem Hubbocke, generosum, Thomam Cooper, generosum, Hugonem Hopper, Johannem Heighington, Gulielmum Heighington, Jarrardum Welberree, Richardum Chipchase, Cuthbertum Hutchinson, Thomam Danbey, Robertum Hethrington, et Gulielmum Rose, *for not payeing Church cess*; Johannem Heighington et Gulielmum Heighington et uxores eorum pretensas, Martinum Nicholson, et Aliciam uxorem Roberti Selbey, generosi, *Quakers*; Johannem Newel, generosum, Nicholaum Coulson, generosum, Cuthbertum Bows et uxorem, Georgium Lee et uxorem, Oswaldum Commyn et uxorem, M<sup>r</sup>. Salvyn, M<sup>rs</sup>. Salvyn, Gulielmum Dent, generosum, Cuthbertum Sisson, generosum, et Annam Turner, *Papists*; Nathanielem Midleton, generosum, Gulielmum Roper, generosum, Cuthbertum Hutchinson, taylor, et Michaellem Walker, generosum, *Sectarys*, *for not frequenting their parishe Church in time of Divine Service upon Sundays and Holydays*; Johannem Heighington et Martinum Nicholson presented *for opening their shoppes usually upon Holydays, especially on Christmas day last past*;

Robertum Farrow et Gulielmum Middleton, gardianos, *pro non comparando*:—viii<sup>vo</sup>. Maij '77. Decret' ext.

## NORTON.

OFFICIUM DOMINI contra Simonem Townsend *for not payeing Church cess*; Johannem Hugil et Janam uxorem ejus, *for being clandestinely married*:—25 Julij, '73. Ext.

Richardum Watson et Janam uxorem ejus, Thomam Chipchase et uxorem, Patricium Wallas et uxorem, Simonem Townsend et uxorem, Margaretam et Elizabetham Townsend, Rogerum Hudson, Annam Hudson, Johannem Blaickstou et uxorem, et Elizabetham Midleton, *for keeping their children unbaptised*; Simonem Townsend, Rogerum Hudson, Johannem Blaickston, et Richardum Watson, *for refusing to pay cess for the repaire of the Church*; Georgium Mawre et uxorem, Rachaelem Mawre, Annam Hudson, Joannem Chipchase, Jacobum Wood, et Annam Deanham, *for refusing to come to the Church*; Henry Burden et Janam Chipchase, *pro fornicatione*; Thomam Watson et uxorem, *pro matrimonio clandestino*; Josephum Wright, juniorem, et servum Tho. Harrison; Robertum Wreuch, gardianum, *pro non comparando*:—18 Octobr. '74. Ext.

## RYTON.

OFFICIUM DOMINI ARCHIDIACONI contra Robertum Robinson et Janam Haggerston, *pro fornicatione*; idem Robertum et Isabellam Hutton, *pro fornicatione*; Cuthbertum Lavericke, *for working on the Lord's day*:—xiiij Julij 1674. Ext.

Gulielmum Tempest, generosum, Henricum Hawdon, Robertum Sanders, Jacobum Greenway, Johannem Louesley, Thomam Humble, Johannem Wall, Viduam Green, Timotheum Shaftoe, Johannem Nixon, Georgium Chicken, Christoferum Watson, et Gulielmum Laborne, *for not payeing their assessments*:—28 Julij 1673. Ext.

Robertum Procter, Churchwarden, *for not appeareing at Easter 1673*; Edwardum Greene, *for a seducer*; Anthonium Wright, *for not bringing his children to lawfull baptisme*; Johannem Wall, *for frequenting conventicles*; Johannem Hauksley, *for refusing to come to the Church*:—14 Julij 1674. Ext.

Gulielmum Arthur, Gulielmum Newton, Robertum Wilkinson, Nicholaum Smith, Robertum Rosbey, Robertum Joplin, Richardum Hobson, Johannem Fulthrop, Alexandrum Williamson, Johannem Wright, Robertum Fenwicke, et Georgium Chicken, *for not payeing assessments*:—Ext. 25 Jan. 1675.

Elizabetham Green, *for incontineney* with one Robert Hall;

Christoferum Copley et Johannem Wall, *for keeping tiplers on the Lord's day*; Johannem Pratt et uxorem, *for being clandestinely married*:—Den' ex<sup>t</sup>.

Samuelem Kell et uxorem, Johannem Readshaw et uxorem, Matheum Colson et uxorem, Gulielmum Iley et uxorem, Edwardum Green et uxorem, Edwardum Cuthbertson et uxorem, Radulphum Stoker et uxorem, Henricum Stokoe et Johannem Stokoe, *Sectarys*; Johannem Wale et Gulielmum Sander, *for not comeing to Church*; Thomam Tempest, Militem, et uxorem ejus, Robertum Laurence et uxorem, Thomam Addy, Mariam Addy, Robertum Tempest, generosum, Thomam Selbey, generosum, Mariam Walker, Elizabetham Addy, Gulielmum Coxen, Henricum Selbey, generosum, et uxorem, Edwardum Fenwicke, generosum, Nicholaum Galley, et uxorem, Gulielmum Silvertop et uxorem, Gulielmum Hodgshon et uxorem, Carolum Tempest et uxorem, Georgium Laws et uxorem, Bartholomeum Garrey et uxorem, Matheum Nicholson, Doratheam Selbey, viduam, Annam Hodgshon, viduam, Georgium Wilson et uxorem, Mr. . . . . Fenwicke et uxorem, Johannem Swinburne, Matheum Nicholson et uxorem, Richardum Allgood et uxorem, *Popish Recusants, for total absence from their said parishe Church*:—Den' ex<sup>t</sup>.

#### READMERSHALL.

OFFICIUM DOMINI contra Gulielmum Simpson et uxorem ejus, Gulielmum Emerson et Lydiam Emerson, *for not comeing to Church*; Christopherum Blades et Mariam Almon, *for fornication*; Gulielmum Simpson et uxorem ejus, *for keeping his children unbaptised, and she not churched*:—xx Julij 1673. Ex<sup>t</sup>.

Gulielmum Foster et Annam uxorem ejus, *for keeping a childe unbaptised, and she not churched*; Annam uxorem Roberti Jackson, Annam uxorem Roberti Stelling, et Elizabetham Foster, spinster, *Papists*; Thomam Crawforth, Margaretam Crawforth, spinster, Sarah Crawforth, Elizabetham Foster, Gulielmum Foster et uxorem, Gulielmum Simpson et uxorem, Nicholaum Emerson, Gulielmum Emerson et Lydiam Emerson, *for refuseing to come to Church*:—xxvj<sup>to</sup>. Octob. 1673. Ex<sup>t</sup>.

Georgium Todd, generosum, [*In margine*, "abiit."] et uxorem ejus, Robertum Citeron, Mariam Purbin, Viduam Hartborne et Thomam Scatchlocke et uxorem, *Papists*; Gulielmum Foster et uxorem, Nicholaum Emerson, Gulielmum Simpson et uxorem, Gulielmum Emerson, Robertum Hartborne et uxorem, [*In margine*, "abierunt."] Lydiam Emerson, et Janam Foster, *Quakers*; Johannem Baxter et Annam Robinson, *pro fornicatione*; Edwardum Wooller [*In margine*, "stat presentatus."] et uxorem, *pro matrimonio clandestino*:—9 Sept. '77. Ex<sup>t</sup>.



## SEAHAM.

OFFICIUM DOMINI contra Richardum Coatsworth et Annam Goodehilde, *pro cohabitando in fornicatione*; Thomam Smith [*In margine*, "pauper."] *pro incontinentiâ*:—Ext. 27 Julij 1673.

Thomam Todd et Doratheam uxorem ejus, Johannem Errington, Gulielmum Errington, Doratheam Todd, Georgium Creswel et uxorem, Carolum Lavericke et uxorem, Gulielmum Etherington et uxorem, Nicholaum Etherington, Mariam Hope et Catherinam Lavericke, *Papists*:—xxj Majj 1676. Ext.

Robertum Lambert et uxorem, *pro fornicatione antè matrimonium*; Jacobum Martin, gardianum, *pro non comparendo apud Visitationem*:—xxv<sup>to</sup>. Jan. 1675. Ext.

SADBERGE. [*Blank.*]

## STANHOP.

OFFICIUM DOMINI contra Henricum Bell et Janam Ouston, *pro fornicatione*; Georgium Stobs, de Amblingate, Lancelotum Trotter, de Langlee, Mariam Emerson, de Billingshel, Johannem Emerson de Ludwell, Ellinoram Chapman de Frosterley, Johannem Emerson et uxorem de Wellop, Johannem Natras et uxorem, Cuthbertum Emerson, Franciscum Ibbitson, Johannem Hornsbey et uxorem, Thomam Emerson et uxorem de Isopburne, Georgium Lonsdaile et Janam uxorem, et Cuthbertum Lonsdaile, Margaretam Emerson de Billingsheel, et Gulielmum Smith, *for neglect of the Church*:—xxvj<sup>to</sup>. Octobr. 1673. Ext.

Johannem Walton, Churchwarden, *for not comeing to the publick meetings in the Church, and not findeing Bread and Wine for the Communion*; Margaretam, uxorem Radulphi Emerson de Billingsheel, *for not comeing after her deliverance to the Church to give thanks*; Isabellam Collpitts de Frosterley, *for not comeing to Church*; Johannem Natteris et uxorem, Franciscum Ibbitson de Stanhop, Cuthbertum Peart et uxorem, Johannem Gibson et uxorem, Johannem Hall et uxorem, Gulielmum Gibson et uxorem ejus, Georgium Emerson, et Petrum Viccars, *Sectaries*; and the said George Emerson *for speakeing scandalous words against the Lord's Prayer and the Apostles' Creed, sayeing that the Lord's Prayer was a rotten prayer, and the Apostles was often rejected for their false writeing*;—Testes sunt John Pilkinton, generosus, et Georgius Westgarth:—Ext. 6 Julij 1674.

Johannem Dawson et uxorem, et Georgium Westgarth et Isabellam Green, *for fornication*; Johannem Phillipson [*In margine*, "presentatus stat."] et uxorem, *pro fornicatione antè matrimonium*;

Johannem Emerson et uxorem, *pro fornicatione antè matrimonium*; Henricum Rag de Rookop et Janam Bryan, *pro fornicatione*; Viduam Annam Natteris de Swineborne, *pro fornicatione*; Anthonium Todd et uxorem, et Jacobum Foster et uxorem, *pro fornicatione antè matrimonium*; Petrum Viccars et uxorem, *pro fornicatione antè matrimonium*; Georgium Emerson, *pro prophanatione diei Dominici*; Johannem Harrison, et Thomam Chapman, *gardianos, pro non comparendo*; Johannem Gibson, *pro non frequentando Ecclesiam, et non solvendo cess Ecclesiæ* [*In margine, "Absol' pro 5s."*]: —Ex<sup>t</sup> xvj<sup>to</sup>. Sept. '77.

## STAINDROP.

OFFICIUM DOMINI contra Thomam Bolton et uxorem, Johannem Atkinson, Jacobum Atkinson et uxorem, Thomam Burden et uxorem, Elizabetham Pickerin, viduam, Gulielmum Pickering, Johannem Pickering, Georgium Dixson et uxorem, Henricum Hawdon et uxorem, Henricum Daile, Mariam Daile et Doratheam Daile, *Papists*; Gulielmum Grainger, Ellinoram Grainger, Janam Viccars, Johannem Atkinson, Mariam Grainger, Annam Grainger, Barbariam Atkinson, Franciscum Temple, Katherinam Temple, Elizabetham Thompson, Thomam Burden, et Ellinoram Burden, *Quakers, for not comeing to Church*:—18 Sept. '74. Ex<sup>t</sup>.

Franciscum Temple, *for teacheing school without lycense*; Gulielmum Grain[ger] *for keeping a childe unbaptised*:—26 Octobr. 1673. Ex<sup>t</sup>.

Jacobum Applegarth et uxorem, *pro fornicatione antè matrimonium*; Georgium Atkinson et Janam Wilkinson, *pro fornicatione*; Edwardum Tinklar, Annam Bailes, Lucam Robinson, Elizabetham Layfeilde, Janam Fenour, Christoferum Woodrupp et Elizabetham Richardson, *for not payeing the Clerke his accustomed wages*; Gulielmum Atkinson et Elizabetham Wright, *pro fornicatione*; Gulielmum Pickerin et Annam Grainger:—18 Sept. '74. Ex<sup>t</sup>.

## STRANTON.

OFFICIUM DOMINI ARCHIDIACONI contra Gulielmum Dodshon, Martinum Cocke et uxorem, Viduam Emerson, et Janam filiam ejus, Gulielmum Wrenn, *for not receiveing the Communion*, and Dodshon and Wrenn *for not payeing Church dues*; Catherinam uxorem Gulielmi Bellasis, Armigerum:—Ex<sup>t</sup>. 20 Julij 1673.

Georgium Williamson et Elizabetham Smith, *for teacheing schooles without lycense*; Gulielmum Burden, Anthonium Smith et Richardum Smith, *for prophanation of the Lord's day*; Doratheam Bird, Elizabetham Beam et Aliciam Wood, *for teacheing schooles without lycense*; Anthonium Harrison, sen. et jun., *for not payeing Church cess*:—Ex<sup>t</sup>. July 27.

## SEDFEFILEDE.

OFFICIUM DOMINI contra Johannem Conyers de Layton, Armigerum, et uxorem ejus, Johannem Grinwell et uxorem, Viduam Hickson, Gulielmum Hickson, Christoferum Hickson, Georgium Atkinson, *Papists*; Thomam Sparke, seniore, Johannem Robinson, Elizabetham Wheatley, Georgium Robinson, Simonem Theakson, et Robertum Richardson, *for not payeing the Clerke his wages*; Radulphum Smith, *for not procureing his childe to be baptised*; Johannem Robinson, *for not comeing timely to the Church*; Robertum Chipehase, Lancelotum Richardson, et Johannem Lister, *for seldom comeing to the Church*; Radulphum Smith, Johannem Lister et Viduam Walker, *for prophanation of Holydays*; Radulphum Smith predictum, et Rachaelem uxorem ejus, *for keeping their children unbaptised*; Cuthbertum Appelbey et uxorem, *pro fornicatione antè matrimonium*; Thomam Lynn, *for intruding into Mrs. Hackmas' pew*; Johannem Emerson, *for uncivil behaviour*; Gulielmum Tomson, Annam Trumble et Elizabetham Kirton, *pro prophanatione diei Dominici*:—ultimo Jan. '73. Decret' ext. &c.

## STANTON.

OFFICIUM DOMINI contra Gulielmum Ayre et uxorem ejus, *for fornication before marriage*: Robertum Earle et uxorem, Georgium Earle, Viduam Earle, Viduam Heighington, Radulphum Young et uxorem, Richardum Sunton, Annam Sunton, Hester Davyson, Gulielmum Rickabey, sen., Gulielmum Rickabey, jun., *for not receiveing the Sacrament of the Lord's Supper at Easter last*:—xx Junij 1677. Decret' ext.

## STOCKTON.

OFFICIUM DOMINI contra Aliciam Wilson, *for keeping a childe unbaptised*; Thomam Swainston et uxorem, [*In margine*, "Absol. Jan. 1, 16<sup>82</sup>."] Johannem Jessop et uxorem, Jacobum Peers et uxorem, et Johannem Wells et uxorem, [*In margine*, "Absolved, Jan. 1, 16<sup>82</sup>."] *for their children unbaptised and their wives not churched and not payeing Church cess*:—25 Julij 1673. Ext.

Gulielmum Smith et uxorem, Gyles Calvart et uxorem, Gulielmum Geers et uxorem, Zachariam Hearon et uxorem, Johannem Ussha et uxorem, Danielelem Toy et uxorem, Richardum Tindal et uxorem, Gulielmum Jekel et uxorem, Marcum Wapps et uxorem, Roulandum Wheldon et uxorem, Jacobum Peacocke et uxorem, Christoferum Crosbey et uxorem, Robertum Hearon, Marcum Stones, Robertum Truman, Robertum Lister, Gilbertum Watson et Ed-

wardum Fleatham, *for refusing to come to the Sacraments and service of the Church*:—17 Jan. '74. Ex<sup>t</sup>.

Johannem Jessop et uxorem, Gulielmum Geers et uxorem, Johannem Usha et uxorem, Roulandum Tindal et uxorem, Marcum Wapps et uxorem, et Roulandum Wheldon et uxorem, *for suspicion of fornication, incontinency, or unlawfull marriage*; Marcum Wapps, Gulielmum Jekel, Christoferum Crosbey, Gulielmum Geers, Johannem Usshaw, Richardum Tindall, Roulandum Wheldon, et Danyelem Toys, *for not payeing Church cess*; Radulphum Oaks et Aliciam Wilson, *for fornication*:—6 Apr'. '75. Ex<sup>t</sup>.

Josephum Gill, *for speakeing, preacheing and praying in an unlawfull conventicle, without authority*; Gulielmum Jekel, *for prophanation of the Lord's day*; Gulielmum Geers, Christoferum Crosbey, Gulielmum Smith, Gyles Calvert, Robertum Lister, Cuthbertum Hunter, Robertum Hearon, Roulandum Wheldon, Gulielmum Jekel, Gulielmum Laurence, Michaelen Walton, et Robertum Hartborne, *for not payeing Easter reckonings to the Minister*:—2<sup>do</sup>. Sept. 1677. Den' ext.

Johannem Ward et Elizabetham uxorem, *pro matrimonio clandestino*; Edwardum Cooke, *pro incontinentiâ cum Janâ Allon, nuper ejus servam*.

#### TANFEILDE.

OFFICIUM DOMINI contra Thomam Tempest, Gulielmum Blackston et uxorem, Elizabetham Hodgshon, Richardum Hodgshon et uxorem, Nicholaum Blackston, generosum, Michaelen Robinson et uxorem, Trotham Tempest, Thomam Liddell et uxorem, Thomam Elliot et uxorem, Johannem Wrey, Nicholaum Grey, Johannem Smith, Johannem Dunn et uxorem, Janam Kirkley, Georgium Harrison et uxorem, Thomam Smith, Thomam Darnel et uxorem, Jacobum Smith et uxorem, Catherinam Poulton, Thomam Wray et uxorem, Georgium Wray, Johannem Hedley, jun., et uxorem, Janam uxorem Henrici Hancocke, Gulielmum Commyn et uxorem, Thomam Darnell, *Popish Recusants*; Johannem Watson et Nicholaum Wheldon, *for not payeing their dues to the Minister*; Anthonium Meaborne, Armigerum, Thomam Rotherfoord, Churchwardens anno '74, *for refusing the Office*:—27 Sept. '74. Ex<sup>t</sup>.

Thomam Tempest, generosum, Gulielmum Richardson et Johannem Watson, *for not payeing cess*, and M<sup>r</sup>. Tempest *alsoe for not repairing Churchyarde wall*; Thomam Burden et uxorem, et Janam Davyson, *for not coming to Church*; Johannem Joplin et Cuthbertum Gallolce, *for workeing at their ordinary labour on Holydays*:—xxj Maij '76. Ex<sup>t</sup>.

#### TRIMDON.

OFFICIUM DOMINI contra Georgium Witherup et uxorem, Thomam Harrison et uxorem, Bryanum Weems et uxorem, Johannem



Robinson et uxorem, Robertum Richardson et uxorem, Issabellam Walker, Georgium Arrowsmith et uxorem, et Margaretam Richardson, *Popish Recusants*; Jacobum Marshal, *pro fornicatione* cum Aliciâ Chilton; Elizabetham Lodge, *pro fornicatione* cum Johanne Brass:—18 Julij '75. Ex<sup>t</sup>.

## WHICKHAM.

OFFICIUM DOMINI ARCHIDIACONI contra Thomam Brignal, Lucam Hodgshon, Gulielmum Jackson, Edwardum Bulmer, et Nicholaum Hodshon, *for not payeing Church cess*; Johannem Elliot, et Gulielmum Elliot, *for prophanation of the Lord's day*:—2 May 1673. Decret' ex<sup>t</sup>.

Nicholaum Porter et uxorem, Robertum Commyn et uxorem, Thomam Forrest, Elizabetham Liddell, Henricum Liddel, jun., et uxorem, Johannem Dauell, Johannem Bland et uxorem, Georgium Harbotle, Elizabetham Selbey, Radulphum Richardson, Thomam Swiney, *Papists*; Robertum Askue et uxorem, et Johannem Morlaine, *Quakers*; Isabellam Emerson et Rogerum Waiste, *Non-conformists*; Richardum Thompson et Henricum Lamb, *for quarrelling on the Lord's day*; Johannem Pourvis et Messiam Hodgshon, *for not payeing Church cess*; Cuthbertum Henderson et Catherinam Whitfeilde, *for incest*; Georgium Rotherfoord et uxorem, *pro matrimonio clandestino*; Johannem Young et uxorem, *pro matrimonio clandestino et non solvendo feoda Curati de Lanchester*; Gulielmum Marshall, *pro adulterio*; Jacobum Preacher et Gulielmum Tomson, *for drinkeing on the Lord's day*; Mariam Walton, *pro fornicatione*; Ellinoram Parkinson, *pro fornicatione*; Gulielmum Baras, gardianum, *pro non comparendo*:—Ex<sup>t</sup>. j<sup>mo</sup>. Febr. 1673.

## WASSHINGTON.

OFFICIUM DOMINI ARCHIDIACONI contra Johannem Fletcher et Catherinam uxorem ejus, Henricum Holliday et uxorem, Robertum Fletcher, Margaretam Cuthbert, Margaretam Story, Janam Story, *Papists*; Henricum Holliday et uxorem, *for keeping a childe unbaptised*; Rogerum Tong et uxorem, *pro matrimonio clandestino*; Johannem Ling, Martinum Brough, et Richardum Banks, *for neglect of the Church*; Johannem Steward, Johannem Wilkinson, jun., Georgium Wilkinson, Franciscum Catcheside et Johannem Metford, *for prophanation of Holydays, and neglect of the Church*; Richardum Banks, Thomam Stell, Thomam Mathew et uxorem, Georgium Clerke et uxorem, Robertum Allan et uxorem, Ellinoram uxorem Richardi Rippon, Thomam Browne et uxorem, Robertum Foster et uxorem, Anthonium Hutton, Andreum Story, Isabellam Lockey,

Henricum Newlands et uxorem, et Michaelem Parker, *for non communicants*; Georgium Heed et uxorem, *pro fornicatione antè matrimonium*; Isabellam Wheatley, *pro incontinentiâ*; Robertum Reed et Annam Allan, *for irreverent behaviour to the Rectour there*; Gulielmum Brough, *for not payeing cess*.

## WHITBORNE.

OFFICIUM DOMINI contra Thomam Wood et Mariam uxorem ejus, *for neglect of the Church, and not payeing cess*:—27 Julij 1673. Ext.

Richardum Brown, Cuthbertum Watson, Annam Hellicate, Elizabetham Gower et Robertum Gower, *for not comeing to the Church*; Jacobum Pattison et uxorem, Janam Chambers, viduam, et Johannem Kiliner et uxorem, *for the same*:—26 Octob. '73. Ext.

Thomam Gower et Thomam Wood, *for not payeing Church cess*:—27 July '73. Ext.

Edwardum Swan et Jelian Jefferson, *pro fornicatione*. [Peregerunt penitentiam.]

Robertum Johnson et Margaretam Bambrig, *for not payeing Church cess*; Richardum Gower, generosum, et uxorem, *pro matrimonio clandestino*:—26 Octob. '73. Ext.

Thomam Gower et uxorem, Janam Chambers et Johannem Kiliner, *Sectarys*, and Killiner *for not payeing the Minister's dues*:—25 Octob. '74. Ext.

Annam Bel, Elizabetham Pattison, Janam Rotherfoord, Annam Toppin, et Janam Preston, *for not frequenting their Parish Church*; Thomam Pig, Anthonium Younger, et Matheum Rippon, *for common swearers*; Archibaldum Rotherford, Robertum Rimppy, Gulielmum Chilton et Richardum Dockper, *for breach of the Lord's day*:—7 Junij '74. Ext.

Michaelem Mathews, Johannem Mathews et Johannem Tod, *for not payeing their ecclesiastical dues*:—25 Octob. '74. Ext.

Robertum Moody et Rogerum Hunter, *for breach of the Lord's day*; Andreum White, *for neglect of the Church*; Doratheam Mathew, Elizabetham Gower, Cuthbertum Coatsworth et uxorem, Andreum White, Mariam Wood et Sarah Blewett, *for not comeing to their Parish Church*; Thomam Gower, *for not fenceing part of the Church yearde, nor payeing Church cess*; Elizabetham Gower, Mariam Wood, Cuthbertum Coatsworth, Barbaram Coatsworth, Doratheam Mathew, Janam Chambers, Janam Preston, Catherinam Roxsbey et Isabellam Ritcheson, *for not resorting to Church on Sundays and Holydays*; Cuthbertum Coatsworth et uxorem ejus, *for keeping their children unbaptised, and she not comeing to be churched after her childe birth*:—13 Dec. '74. Ext.

## WEARMOUTH EPISCOPI.

OFFICIUM DOMINI ARCHIDIACONI contra Michaellem Elstobb et Mariam Fisser, *for clandestine marriage*:—27 July '73. Ext.

Thomam Anderson, Gulielmum Wanless, Gulielmum Emerson et Richardum Taylour, *for prophaneing the Lord's day*; Edwardum Donkin, *for a prophaine swearer*:—Octobr. '73. Ext.

Georgium Billey et Elizabetham Cooper, *for fornication*; Thomam Browne et Henricum Babington, *for not payeing Church cess*:—27 July '73. Ext.

Thomam Heath de Sunderland, Margaretam Whitworth, Richardum Creswel, Johannem Blaikston et Margaretam Browne, *Papists*; Parcivallum Wilkinson, *for prophanation of the Lord's day*:—26 Octobris, '73. Ext.

Richardum Watson, Gulielmum Watson, Johannem Wood, Gulielmum Applebey, Robertum Shippardson, Henricum Clerke, Robertum Cockfeilde, Thomam Boutflower, Willielmum Trumble, Richardum Morley, Georgium Taylour, Jacobum Wetherley, Jacobum Messinger, *for prophanation of the Lord's day*; Thomam Rennison, Thomam Burden, Richardum Palmer, Samuelem Hodskins, Richardum Wilson, Thomam Smith, Robertum Wardel, Johannem Cockhill, Georgium Wright, *for not comeing to the Church*:—23 Augusti '74. Ext.

Janam Dixson, *pro incontinentiâ*; Josephum Sayers et uxorem, *pro matrimonio clandestino*; Johannem Hixson, et Johannem Tay, *for not procureing their children to be baptised*:—25 July '75. Ext.

Henricum Babington, Henricum Foster, Richardum Watt predictum, et Mariam Bowes, viduam, *for not receiveing the Sacrament*:—viiij<sup>vo</sup>. Julij '74. Ext.

Edwardum Bears, jun., Georgium Snawdon de Sunderland, Daniele Turbot et Zacherah Cockerill, *for not payeing Easter reckonings*:—23 Aug. '74. Ext.

Thomam Burden et Johannem Spenceley, *for not payeing Church cess*:—10 Dec. '75. Ext.

Johannem Jenkins, generosum, *for not payeing Church cess*; Gulielmum Jenison, generosum, *a Papist*:—Decret' ext.

Georgium Wright, Robertum Wardel, Stephanum Holder, Richardum Wilson, sen., Gulielmum Maude, Ellinoram Wardel, Thomam Smith, Elizabetham Parker, Richardum Palmer, Thomam Lax, Samuelem Hodskins, Maudelinam Spenceley, Mariam Liddel, Eas-theria Cockril et Mariam Shippardson, *for schismaticks, and offendours against all order*:—10 Dec. 75. Ext.

Radulphum Wycliffe, generosum, Thomam Lacy, Gulielmum Wilson, jun., Johannem Questfeilde, Johannem Marley, Johannem Taylour, Mariam Sidgwick, Annam Kinson, Christopherum Lasenbey et uxorem ejus [*In margine, "Lasenbey certificavit conformitatem."*] et Gulielmum Bird, *for wholly absenting themselves from Church, and frequenting private Conventicles*; Jacobum Lilborne,

*for not receiveing the Communion*; Mariam Liddel, Georgium Wright, Thomam Walker, Johannem Browne, Gulielmum Mason, Samuelem Swinborne, Thomam Lax, Isabellam Wilkinson, Johannem Babington, Johannem Jenkens, generosum, Johannem Spenceley et Thomam Burden, *for not payeing Church cess*; Thomam Harrison, Gulielmum Maude, Mariam Liddel et Ellinoram Wardel, *for keeping open shopps on Holydays*; Radulphum Creswel et Gulielmum Jenison, *Papists*; Robertum Corner, *for not comeing to the Church*; Michaelem Robinson, *pro fornicatione* cum Aliciâ Browne; nec non Aliciam Browne, (alias Robinson) uxorem ejus [*pro fornicatione*] *antè matrimonium*; Johannem Dayle, *pro verbis incharatativis*; Richardum Midleton, Thomam Burden, Gulielmum Maude, Ellinoram Wardel, Georgium Wright, Robertum Wardell, Gulielmum Appelbey et Thomam Harrison, *Quakers*; Oswaldum Bel et uxorem, *pro fornicatione antè matrimonium*; Davidum Turbee, *pro incontinentiâ*; . . . . Robinson et uxorem, *pro fornicatione antè matrimonium*:—26 Aug. '77. Ex<sup>t</sup>.

## WOOLSINGHAM.

OFFICIUM DOMINI ARCHIDIACONI contra Robertum White, jun., *for being drunke on the Lord's day, &c.* Thomam Scott et Janam Clayton, *pro adulterio*; Johannem Scott et Annam Walker, *pro adulterio*; Richardum Pattison et Margaretam Bell, *pro fornicatione*:—Ex<sup>t</sup>. 25 Jan: 1673.

Thomam Baker, *for not payeing Church cess*; Johannem Andrew et Elizabetham, uxorem ejus, et Thomam Ireland et uxorem ejus, *for keeping their children unbaptised*; Johannem Tomson, *for conventicling*; Gabrielem Wilson et Georgium Dixon, gardianos, *pro non comparando*; Henry Dobbinson, *pro incontinentiâ* cum uxore Anthonii Todde; Thomam Carlisle, *pro prophanatione diei Dominici*:—18 Jan: 1673. Ex<sup>t</sup>.

## WINSTON.

OFFICIUM DOMINI ARCHIDIACONI contra Elizabetham Hepplewhate, *for refuseing to be catechised*:—3 Maji '73. Decret' Ex<sup>t</sup>.

Johannem Eales et Gulielmum Caward, *for refuseing to come to Church*; [*In margine*, "14<sup>to</sup>. Decembris '77, Absol' Eales."]  
Barnardum Douthwaite, Johannem Seamour, Thomam Warcupp, *presented for not knealeing in Service time*:—28 Maji '76. Den. Ex<sup>t</sup>.

## WITTON ON LE WEARE.

OFFICIUM DOMINI contra Henricum Young et Annam uxorem ejus, Johannem Wilson, Gulielmum Witham et uxorem, Gulielmum



Weskoe et uxorem, Franciscam, uxorem Francisci Taylor, *Recusant Papists*; Henricum Blackett et uxorem ejus, Georgium Dixson et uxorem, *Anabaptists*; Richardum Roper, *for useing unlawfull games at the Knacks on the Lord's day, and for allureing others thereto*; Thomam Adamson et Margaretam Allinson, *pro adulterio*; Humfridum Smithson (alias Green) et Gulielmum How, *for not payeing theire assessments for the repaire of the Church*; Annam Carlisle, *pro incontinentiâ*; Gulielmum Craggs et uxorem, *pro matrimonio clandestino*; [*In margine, "Decret' ext. pro non solvend' Bill' expensar'."*] Henricum Young, predictum, *pro adulterio cum viduâ Marshall*; Johannem Blenkinsopp, parochiæ de Witton predictæ, et uxorem ejus, *pro fornicatione antè matrimonium*; Baxter Young et uxorem, *pro matrimonio clandestino*; Gulielmum How et Georgium How, *pro neglectu Ecclesiæ*; Gulielmum Todd, gardianum, *pro non comparendo*:—Ext. May, 1674.

## WHORLTON.

OFFICIUM DOMINI contra Franciscum Coulson, *for deteyning Bishopp Jewell's Works from the Church, and not paying assessments*; Thomam Witham, generosum, Annam Witham, Catherinam Witham, Mariam Witham, Thomam Allen et uxorem, Gulielmum Roentree et uxorem, Radulphum Roentree et uxorem, Gulielmum Banks, Gulielmum Caward et Franciscum Coultman, *Recusant Papists*:—31 Majj 1674. Ext.

Henricum Grainger et Ellinoram uxorem ejus, *Quakers*; Johannem Yarker et uxorem ejus, et Margeriam Dindal, *Popish Recusants*; Franciscum Bambrig et uxorem, *for a clandestine marriage, and not comeing to the Church*; Annam Johnson, *pro incontinentiâ*:—28 Majj 1676. Ext.

## II.—THE KING'S DIRECTIONS CONCERNING PREACHERS\*.

I. THAT no Preachers in their Sermons presume to meddle with matters of State, to model new governments, or take upon them to declare, limit, or bound out the power and authority of Sovereign Princes, or to state and determine the differences between Princes and the people; but that upon all good occasions they faithfully instruct the people in their bounden duty of subjection and obedience to their governours, superiour and subordinate, of all sorts, and to the established laws according to the Word of God and the doctrine of the Church of England, as it is contained in the Homilies of obedience, and the Articles of Religion set forth by publick authority.

II. That they be admonished not to spend their time and study in the search of abstruse and speculative notions, especially in and about the deep points of election and reprobation, together with the incomprehensible manner of the concurrence of God's free grace and man's free will, and such other controversies as depend thereupon: but howsoever that they presume not positively and doctrinally to determine any thing concerning the same.

III. That they forbear in their Sermons ordinarily and causelessly to enter upon the handling of any other controversies of less moment and difficulty: but whensoever they are occasioned by invitation from the text they preach upon, or that in regard of the auditory they preach unto, it may seem requisite or expedient so to do; that in such cases they do it with all modesty, gravity, and candour, asserting the doctrine and discipline of the Church of England, from the cavils and objections of such as are adversaries to either, without bitterness, railing, jearing, or other unnecessary or unseemly provocation.

IV. That for the more edifying of the people in faith and godliness (the aforesaid abuses laid aside) all Ministers and Preachers in their severall respective cures shall not onely diligently apply themselves to catechize the younger sort according as in the Book of Common Prayer is appointed; but also shall in their ordinary sermons insist chiefly upon catechetical doctrines (wherein are contained all the necessary and undoubted verities of Christian Religion) declaring withall unto their congregations what influences such doctrines ought to have into their lives and conversations, and stirring them up effectually as well by their examples as their doctrines to the practice of such religious and moral duties as are the proper results of the said doctrines, as self-denial, contempt of the world,

\* London: Printed by Charles Bill, Henry Hills, and Thomas Newcomb, Printers to the King's Most Excellent Majesty. 1685.

humility, patience, meekness, temperance, justice, mercy, obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the age we live in, such are those usually stiled the seven deadly ones, in short, all kind of debauchery, sensuality, rebellion, profaneness, atheism, and the like. And because the late licentious times have corrupted religion even in the very roots and foundations, that where there is an afternoon's exercise, it be especially spent either in explaining some part of the Church Catechism, or in preaching upon some such text of Scripture as will properly and naturally lead to the handling of some thing contained in it, or may conduce to the exposition of the Liturgy and Prayers of the Church (as occasion shall be offered) the only cause they grew into contempt amongst the people being this, that they were not understood. That also the Minister, as often as conveniently he can, read the prayers himself; and when he cannot so do, he procure or provide some fit person in holy orders, who may do it with that gravity, distinctness, devotion, and reverence as becomes so holy an action: and whensoever by reason of his infirmity, or the concurrence of other offices, the time may seem too short, or he unable to perform the office of both prayers and sermon at length, he rather shorten his discourse or sermon, then omit any thing of the prayers, lest he incur the penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

V. And further our will and pleasure is, that all ministers within their several cures be enjoined publickly to read over unto the people such Canons as are or shall be in force at least once, and the thirty-nine Articles twice every year to the end they may the better understand and be more thoroughly acquainted with the doctrine and discipline of the Church of England, and not so easily drawn away from it as formerly they have been.

VI. Since preaching was not anciently the work of every priest, but was restrained to the choicest persons for gravity, prudence, and learning; the Archbishops and Bishops of this Kingdom are to take great care whom they licence to preach, and that all Grants and Licences of this kind heretofore made by any Chancellour, Official, Commissary or other secular person (who are presumed not to be so competent judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the Archbishop or the Bishop of the Diocess, and that all licences of preachers hereafter to be made or granted by any Archbishop or Bishop shall be onely during pleasure, otherwise to be void to all intents and purposes, as if the same had never been made nor granted.

VII. Lastly, that for the better observing of the LORD's day, too much neglected of late, they shall, as by often and serious admonitions and sharp reproofs, endeavour to draw off people from such idle, debauched and profane courses as dishonour God, bring a scandal on religion, and contempt on the laws and authority ecclesiastical and civil, so shall they very earnestly perswade them to

frequent Divine Service on the LORD's day, and other Festivals appointed by the Church to be kept solemn; and in case any person shall resort unto any taverns or ale-houses, or use any unlawful sports and exercises on such days, the Minister shall exhort those which are in authority in their several parishes and congregations, carefully to look after all such offenders in any kind whatsoever, together with all those that abett, receive, or entertain them, that they may be proceeded against according to the laws, and quality of their offences, that all such disorders may for the time to come be prevented. Given at our Court at Whitehall the fifth day of March 1685. In the second year of our Reign. By his Majesties command.

SUNDERLAND P.

### III.—FROM MR. H. DOUGHTY \* TO THE REV. MR. HOPE.

London, 26<sup>th</sup> Nov<sup>r</sup>, 1709.

DEAR BROTHER,

THO' I'm very long in returning you an answer to yours of the 23<sup>d</sup> of August last, yet I have often wished for some servicable occasion to have done it sooner. I hope you and your little family enjoy your health, which, next to the contemplation of our estate in the next life, is the greatest pleasure of this.

We that remain are all pretty well here. Of our brethren M<sup>r</sup>. Tho. Hall, and M<sup>r</sup>. Tho. Bradley are taken from us to a better world, since my last. The Bishop of Norwich † has been in a weak condition for near two months; and we are all under trouble for him. But I am inform'd there was care taken in Arch Bishop Sancroft's time to preserve the succession, which is a great consolation to us.

You cannot but hear, I suppose, that M<sup>r</sup>. Buchanan has recanted again, and quite left us. The Duke of Norfolk has presented him to a living in Norfolk of 120 pounds per annum, to which he has been gone this month, with his wife and family, and can do all things now that either Church or State can require of him.

I waited last week upon D<sup>r</sup>. Jenkins ‡, who was just com'd to

\* It is more than probable that Mr. Hope's correspondent may be the Henry Doughty who was consecrated a Bishop of the Non-juring branch of the Church, by four Scottish prelates, in the year 1726.—See Lathbury's Hist. of the Non-jurors, p. 368.

† Dr. Lloyd, the deprived Bishop of Norwich. He died on the 1st Jan. 1709, being the last survivor, with the sole exception of Bishop Ken, of all those prelates who, at the Revolution, had refused to take the oath to William and Mary.

‡ Probably Robert Jenkin, D.D. He was Chaplain to Bishop Lake, but lost his preferment, subsequent to the Revolution, in consequence of his refusal to take the oath of allegiance. He was one of the subscribers to the Bishop's dying declaration.



town. He presented his service to you and put a guinea into my hand for you. I heard of a little money to be disposed of, by another hand; where I apply'd for you, and got two guineas there. For which 2 guineas I must desire you to send me this receipt, viz. Received of Mr. Ridley, sole executor to Mrs. Mary Pearce, the sum of 2 g[uineas] beeing part of her charity. So you must let me hear from you, and I shall pay three pounds, four shillings, six pence, to your order. And if you write two or three lines particularly about Dr. Jenkins sending you the guinea, it may not be amiss. I had a little discourse with him about Ch. B's beeing angry at my enquiring if he had spoke in your behalf; but the Dr. told me he could not remember much of it. But he did believe Mr. B. had been faithfull to you. Mr. Herbin\* is the other Chaplain, who I will acquaint with what you write. But I suppose Ch. Buchanan thought the Dr. would have left my lord's, and so the other Chaplain would have had the distributing of what was to be given.

Mr. Bell is for Cambridge on Monday next, but I suppose not for any long time. Pray give my service to Mr. Smelt and Mr. Smith, when you see either of them. I am sorry I have not writ to honest Jos. before now, but I desire he will not take it ill, for it has not been that I have been unmindfull of him, but I have had none of my acquaintance in town to frank my letters, and I am loath to put my friends to the charge of postage unless on some good account. One half of the members of the H[ouse] of Commons are not yet com'd up, and they say a great many intend not to come at all: they seeing no hopes to do the country any service. For the courtiers cry more war, more men, more money. The Lord Major this year proves to be a tolerable honest man (Sir Samuel Garrard) and mad choice of one of our best clergy about the city, Dr. Sacheverell, (fellow of

He eventually complied, and took the oath to Queen Anne, about 1711, in which year he was chosen Master of St. John's College, Cambridge. He wrote several works, amongst others the *Defence of the Profession of Bishop Lake*, and the *Reasonableness of the Christian Religion*. He died in 1727.—Lathbury, p. 372.

\* George Harbin, a non-juring clergyman, the real author of a book of some importance in its day, called *The Hereditary Right of the Crown of England asserted*, published in 1713, in a small folio. It was however attributed to Hilckiah Bedford, who was tried in the Court of King's Bench, in 1714, for writing, printing, and publishing the book, and was fined 1000 marks and condemned to imprisonment for three years, and at the expiration of that period to find sureties for his good behaviour during life. Harbin resided with Lord Weymouth, who, not knowing that he was the author, gave him 100*l.* to carry to Mr. Bedford, who pocketed it without ceremony. Though not the author of the book, he submitted to be thought so, from zeal to the cause, and from affection for the real author. Perhaps the pocketing of the 100*l.* required no ceremony, for Bedford "was prosecuted and suffered imprisonment for fathering" the book; which notorious fact, known to Lord Weymouth and all the world, might sufficiently account for the benefaction to Bedford, whether he were looked upon to be the author of the book or not. But the strange part of the story is, that Harbin, the author of the book, should carry the money to him as the real author.—See Surtees' Hist. Durham, Vol. iv. 102, who quotes from Nichols' Literary Anecdotes, Vol. i. 167; also Lathbury's Hist. of the Non-jurors, 232.

Mag. Coll. Ox. and Chaplain of St. Saviour's, Southwark) to preach before him on the fifth of Nov<sup>r</sup>, who so paid off the presbyterians, low-churchmen and other fanatics, that they are much enraged at his discourse. The Court of Aldermen would not concur with the Lord Major to desire him to print it; . . . Lordship had courage notwithstanding to comm . . . to do it. And in his dedication to the Lord Major . . . the dissenting Aldermen a Rowland for their Ol . . . He begins thus: "My Lord, By your Lordship's command this Discourse ventures . . . to appear in publick, in contempt of all those scandalous misrepresentations the malicious adversaries of our Church have traduced it with, and that *impartial sentence* it had the honour to receive from some of those *acute and wise judges*, who 'condemned it without *sight or hearing*, &c." His text, 2 Cor. ii. 26: and the running title is, *The perils of false brethren, both in Church and State* \*. I shall ad nothing more but my hearty love and service to M<sup>rs</sup>. Hope and your daughter, and praying for your good healths remain,

Your affectionate brother and humble servant

H. DOUGHTY.

To Mr. Hope at Marten, to be left  
w<sup>th</sup> Mr. Smelt at his house at  
Stockton, near North Allerton  
in Yorkshire.

#### IV.—FROM THE SAME TO THE SAME.

London, 21 Febr. 1712.

DEAR BROTHER,

YOUR letter of January 3<sup>d</sup> and that of February 14 came both safe to hand. I heartily aske your pardon for not writing to you sooner, but have some more than ordinary business upon my hand: the sickness and death of my Lady Yarborough, who, with her husband Sir Thomas †, kept to their loyalty, and the doctrines of the

\* Of this sermon no less than *forty thousand* copies were sold in a few weeks.—Lathbury's Hist. of the Non-jurors, p. 237.

† Sir Thomas Yarborough was born at Snaith Hall, Yorkshire, in 1637. He was High Sheriff of Yorkshire in 1673, and Member for Pontefract in 1685 and 1688. In conjunction with his uncle, John, first Viscount Downe, he was instrumental in defeating a bill, introduced into the House, to place the management of the Levels of Hatfield on the footing contemplated by Sir Cornelius Vermuyden. His will, dated 29th August, 1709, and proved at York 12th April, 1716, is attested by Geo. Hickes, D.D., Daniel Thornbury, and N. Spinckes. The following sentence forms the con-

pure Church of England, in these evil daies of imperfection and temptation from duty or suffering.

My spouse has had very ill health this winter: she joyns with me in our thankfullness to you and sister Hope for your very generous and kiude present. The flower we have several times try'd is very good; but the hamm we keep for our weding day the ij of April, when we should think it a great addition of happiness, if we could enjoy both your companies. I am afraid this is what we can hardly expect, but I am very glad to hear of your intention to be here your self this summer. Sure there will be what they will call a Peace. If 'tis a righteous one, it may and will upon true repentance do us good; but if it is not I am affraid God may be provoked to afflict these nations with greater plagues than a forreign war. Which miseries may all degrees of men prevent by their speedy returne to him, in the observation of His holy laws.

I hear nothing yet of Dr. Taylor's arrival here, as was expected, upon a lycence which was granted him, on the account of being an evidence that the good Dean of Durham was dead, he having administered the Holy Sacrament to him on his death bed, and buried him, in France. This point of his death decides a law suit between the ofsprings of the Earl of Bathe's daughters, and the Lord Landsdown (as they call him) a son of Barnard Greenvil's, who has got possession of the estate. He managed so in Trenity Term as that the jury brought him in alive; tho' 5 witnesses swore they were in France when he died. And this same gentleman and his near relations all went into mourning for him here.

Our good cousin\* is very well and hearty, and we hear now is gone from Chalons into Lorrain, to the castle at Bas le Duc. We are in the dark what is intended further, but some are of the opinion he is not to settle there, but within a mile of some English oak.

Debates between High and Low Church encrease daily. Invec-tives fly about from the pulpit and press like thunder. They are ready to devour one another. These are all the effects of the Revolution. Besides the poor weak and beggerly state of the Crown and Kingdoms; but God only knows what will be the upshott of all

elusion,—“I desire to die, as I have endeavoured to live, in the communion of the Church of England; which, since the Reformation, I believe to be a true branch of the Catholic Church.” Sir Thomas married Henrietta-Maria, eldest daughter and co-heir of Col. Thomas Blagge, governor of Wallingford, and groom of the bed-chamber to King Charles I. A quarto beok of ninety-eight pages is preserved at Heslington, the seat of G. J. Yarburgh, Esq., the present representative of the family, entitled “My Lady Yarburgh's Book of Meditations, made by herself when she lived at Snaith Hall.” There are many choice passages from Herbert, Sir William Temple, Bishop Gunning, spiritual adviser of her sister Mrs. Godolphin, and other writers, transcribed at great length; and the selection shows a deep religious feeling.—See History of the Priory and Peculiar of Snaith, in the County of York, by the Rev. C. B. Robinson, M.A., pp. 68—71.

\* The Pretender is probably meant.

these inexpressible disorders. *But blessed is the man that hath not walked in the counsel of the ungodly. His leaf shall not wither, but whatsoever he doth it shall prosper.*

Our friends here are in pretty good health and hopes, but death is still taking from the number.

I suppose you know that I was printing 12 of Mr. Jonathan Davison's sermons, 10 of which were printed, and the other would have been done in six days, but a fire happened in the printer's house and burnt them all, with many other valuable books.

This was about 4 a clock on the 30<sup>th</sup> of January in the morning. They know not well where it began, whether in the printing room, or in an old gentleman's chamber who lodged in the house, and was burnt to ashes, not a bone of him found in turning over the rubbish. The honest printer lost above 2000 pound. The whole loss is 6 or 7000 pound. I have writ but this post to Mr. Forster about this melancholy accident, and if they will transcribe those burnt they may be printed still, for they are learned and judicious, and proper discourses for these times. With these were destroyed, 1. a new impression of Sir Roger Lestrangle's Josephus, in three volumes in 8<sup>vo</sup>, printed with a fine new Elzivir letter never used before. Two volumes were finished, all the paper for the 3<sup>d</sup> burnt, which cost 150 pound. 2. Mr. Thoresby's History of Leeds in folio. 3. A volume in folio of Mr. Rimer's Records, in Latin. 4. Sir Robert Atkins Natural History of Gloucestershire in folio. 5. Some of Dr. Bull's works in 3 volumes in 8<sup>vo</sup>, with his Life writ by Mr. Nelson. A good deal of this was delivered to the booksellers, but a sheet writ by our friend in Ormond Street which was to be added to the Life was burnt, and so will be lost, for he is not able to write it again. 6. An old book of Monarchy by Mr. Fortescue of the Temple, in Saxon, with notes upon the language, printed on an extraordinary paper. Mr. Howell's\* copy of his 3<sup>d</sup> vol. in folio of his Synopsis Canonum, &c., with others which I cannot name now. This is a great loss, and the greater because he is an honest man, and one of the best printers in London. I never hear now from Mr. Proud, I wonder at the reason, nor from my good friend Joseph Smith. I hope they are both well. Our service, love, and good wishes, attend

\* Laurence Howell, a man of most extensive acquirements. His *Synopsis Canonum* is a most valuable production. The former volumes were published the one in 1709, the other in 1710. He was not discouraged by the loss of his manuscript, but immediately commenced the laborious task of re-writing the volume, the issue of which was announced in 1715 in the following manner:—"The MS. copy of the third and last volume of Mr. Howell's *Synopsis Can. Concil. Eccles. Græc. Lat.* being burnt in White Fryars Jan. 1712, this is to give notice that Mr. Howell hath once more finished the third volume." He appeared as a controversialist on behalf of the Non-jurors, and received a heavy sentence in 1715 for writing a book entitled *The case of schism in the Church of England truly stated*, which was denominated a libel. The degrading part of his sentence was remitted, but he died in Newgate in 1720.—See Lathbury's Hist. of the Non-jurors, pp. 253 and 367.



you, Mr. H. and Mrs. Lenn, wishing you a happy and speedy journey or voyage to London, with service to all friends, concludes from, dear Sir,

Your very affectionate brother,

H. D.

V.—FROM THE SAME TO THE SAME.

Sept. 30<sup>th</sup>. [1714.]

DEAR BROTHER,

I HAVE a letter of yours a long time ago unanswered and now have not time so much as to look it out, yet could not delay any longer returning you and good Mrs. H. many thanks for your civility and great kindness you shew'd her when in Cleveland, and to let you know she doth the same. She arrived, thank God, very safe and well on Tuesday seunset, and had very good and agreeable company in the coach, of the same sentiments, which made the long journey a pastime instead of a fateague, which otherwise it would have been. We are all well, and go on in our usuall way without interruption, only we have most of us been summon'd to take the oaths, before the respective Justices of the Vestrys, where we live, but none appeared, and we heard no more of it, only Mr. Hawes was a second time summon'd, thro' the steady zeal of Lord W<sup>m</sup> Pawlet, but took no cognizance of it. I don't finde they had any power, I mean order, to summon us at this time. It was a little popish to do it, being a work of supererogation, they having no direction from the Lord Justices. The summons was ground'd upon an Order of Council dated the 30<sup>th</sup> of Julie last, when the Queen was alive, now she was dead, and yet we were to take the oaths to her. But any thing will pass with those who have power at their back. I have three pound for you, and must desire you to send me a receipt by the first opportunity, thus:—"Received of the Rev. Dr. Hickes and Robert Nelson, Esq<sup>r</sup>. the sum of 3<sup>li</sup>, being trustees for the charitable legacy of the late Lord Viscount Weymouth, &c."

I desire you to call for the money of Mr. Watson, my cozen Gibson being to pay in to him a little money for me about Michaelmas. My spouse told me you were so kind as to say you would send us an  $\frac{1}{2}$  firkin of butter. I desire you to send also with it another half firkin, and take the money for it likewise of Mr. Watson. I have writ this post to him to pay you. I hear the Lords of the Cabinet Council are, viz: the Arch-Bishop of Canterbury; Lord Cooper, Lord Chancellor; Lord Nottingham, Lord President; Lord Wharton, Lord Privy seal; Duke of Devonshire, Lord Steward; Duke of Shrewsbury, Groom of the Stole; Duke of Somerset, Master of the

Horse; Lord Oxford, first Lord of the Admiralty; Duke of Marlbro', Captain Generall; Lord Sunderland, Lord Lieutenant of Ireland; Lord Halifax, first Lord of the Treasury; Lord Hallifax, Lord Summers, Lord Townsend, General Stanhope, Secretaries of State; Lord Mount Rose, Secretary for Scotland.

Pray go over to Mr. S——t, and endeavour to rescue him from his present temptation, and if possible keep him steady in the good old paths, for I am under a great concern for him.

For the Rev<sup>d</sup>. Mr. Hope,  
to be left at Mr. Smelts, in Stockton.

Northallerton bagg.

Free Barnard.



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THE END.







# THE SURTEES SOCIETY.

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## REPORT FOR THE YEAR MD.CCC.LXV.

*[Read at the General Meeting on the 6th June.]*

THE Surtees Society meets to-day under peculiarly felicitous circumstances, It has now been in existence for thirty-one years, a period during which it has been of great service to historical enquiry and literary pursuits in general; and at no time have its labours been better appreciated than at the present. It was deemed advisable two years ago to limit the number of members to three hundred and fifty. That number has been reached, and the Society may well congratulate itself on having attained a position which augurs so well for its future usefulness and prosperity.

In the midst of this success there is one point in the annals of the Society for the past year which must always awaken many feelings of regret. The Council alludes to the decease of our illustrious president, the late Duke of Northumberland. The Society has always felt it to be an honor to be associated with a nobleman who shewed himself to be so great a patron of literature and art, and it shares sincerely and fully in the sorrow which his death has evoked.

The Surtees Society, it is well known, directs its attention to the publication of materials for history. It may, however, and very properly, take an interest in the way in which these materials may be moulded into a continuous narrative. Topography was the chief pursuit of the gentleman from whom the Surtees Society takes its name, and the members will hear with pleasure that there is every probability of large additions being soon made to the County Histories of the North of England. It is gratifying to know that the Surtees Society itself has been the chief cause of the revival of topographical literature in the

North. The works that it has published have stimulated research by shewing so many treasures that have been long concealed.

The Council regrets the delay that has taken place in the issue of the publications, but this has been, for the most part, unavoidable. The two volumes for 1864 will be speedily delivered to the members. For the current year, the concluding part of the Letters of Dean Granville, and the last portion of the Lindisfarne Gospels are being prepared. There are also in hand for future years, a second volume of the Memorials of Fountains Abbey; the Chronicle of Symeon of Durham under the care of Mr. Hodgson Hinde; and the Letters and Household Books of Lord William Howard of Naworth.

## THE SURTEES SOCIETY,

ESTABLISHED IN THE YEAR 1834,

In honour of the late Robert Surtees, of Mainsforth, Esquire, the Author of the History of the County Palatine of Durham, and in accordance with his pursuits and plans; having for its object the publication of inedited Manuscripts, illustrative of the intellectual, the moral, the religious, and the social condition of those parts of England and Scotland, included on the east between the Humber and the Frith of Forth, and on the west between the Mersey and the Clyde, a region which constituted the ancient Kingdom of Northumberland.

NEW RULES AGREED UPON IN 1849; REVISED 1863.

I.—The Society shall consist of not more than three hundred and fifty members.

II.—There shall be a Patron of the Society, who shall be President.

III.—There shall be twenty-four Vice-Presidents, a Secretary, and two Treasurers.

IV.—The Patron, the Vice-Presidents, the Secretary, and the Treasurers, shall form the Council; any five of whom, including the Secretary and a Treasurer, shall be a quorum competent to transact the business of the Society.

V.—The twenty-four Vice-Presidents, the Secretary, and the Treasurers, shall be elected at a general meeting, to continue in office for three years, and be capable of re-election.

VI.—Any vacancies in the offices of Secretary or Treasurers shall be provisionally filled up by the Council, subject to the approbation of the next general meeting.

VII.—Three meetings of the Council shall be held in every year, on the first Tuesday in the months of March, June, and December; and the place and hour of meeting shall be fixed by the Council, and communicated by the Secretary to the members of the Council.

VIII.—The meeting in June shall be the anniversary, to which all the members of the Society shall be convened by the Secretary.

IX.—The Secretary shall convene extraordinary meetings of the Council, on a requisition to that effect, signed by not less than five members of the Council, being presented to him.

X.—Members may be elected by ballot at any one of the ordinary meetings, according to priority of application, upon being proposed in writing by three existing members. One black ball in ten shall exclude.

XI.—Each member shall pay in advance to the Treasurer the annual sum of one guinea. If any member's subscription shall be in arrear for two years, and he shall neglect to pay his subscription after having been reminded by the Treasurer, he shall be regarded as having ceased to be a member of the Society.

XII.—The money raised by the Society shall be expended in publishing such compositions, in their original language, or in a translated form, as come within the scope of this Society, without limitation of time with reference to the period of their respective authors. All editorial and other expenses to be defrayed by the Society.

XIII.—One volume, at least, in a closely printed octavo form, shall be supplied to each member of the Society every year, free of expense.

XIV.—If the funds of the Society in any year will permit, the Council shall be at liberty to print and furnish to the members, free of expense, any other volume or volumes of the same character, in the same or a different form.

XV.—The number of copies of each publication, and the selection of a printer and publisher, shall be left to the Council, who shall also fix the price at which the copies not furnished to members shall be sold to the public.

XVI.—The armorial bearings of Mr. Surtees and some other characteristic decoration connecting the Society with his name, shall be used in each publication.



XVII.—A list of the officers and members, together with an account of the receipts and expenses of the Society, shall be made up every year to the time of the annual meeting, and shall be submitted to the Society to be printed and published with the next succeeding volume.

XVIII.—No alteration shall be made in these rules except at an annual meeting. Notice of any such alteration shall be given at least as early as the ordinary meeting of the Council immediately preceding, to be communicated to each member of the Society.

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WITH THEIR RESPECTIVE SALE PRICES.

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8. A Volume of Documents relating to the Ancient Guilds in the City of York; to contain especially, the Register of the Guild of the Corpus Christi, which is preserved in the British Museum. To be prepared by Robert Davies, Esq.
9. A Third Volume of Wills from the Registry of Durham, to bring the series down to the Restoration. To be prepared by Rev. William Greenwell.
10. A Series of Extracts from the Episcopal and Abbatial Registers in the North of England, to contain, *inter alia*, all the indulgences, licences for oratories, the notices of the building and consecration of churches, and many other novel and deeply interesting illustrations of Mediæval Life, Religion, and Manners. To be edited by Rev. J. Raine.
11. The Inquisitions Post Mortem for the North of England, from the originals at London and Durham.
12. A Volume of Extracts from the Depositions preserved in the Ecclesiastical Court of York, from the fourteenth century downwards.
13. The Visitation of the County of York in 1584, by William Flower.
14. A Volume of Wills relating to the Counties of Cumberland and Westmerland, principally from the Registry at Carlisle.
15. A Collection of Letters and Papers relating to the Dissolution of the Northern Monasteries, the proceedings of the Visitors, and the opposition of the Monks.
16. The Annals of the Pilgrimage of Grace, derived from unpublished documents of the greatest interest and curiosity in the State Paper Office and the British Museum.
17. A Volume of Extracts from the Proceedings of the Court of Chancery at Durham, relating to cases in the counties of Durham and Northumberland in the sixteenth and seventeenth Centuries.
18. A Concluding Volume of Extracts from the Proceedings of the Ecclesiastical Court of Durham.



19. A Continuation of the Testamenta Eboracensia.
20. The Survey of the County of York in 1272, by John de Kirkby, generally known by the name of Kirkby's Inquest.
21. Cardinal Langley's Survey of the Palatinate of Durham, together with Extracts from the contemporaneous Bailiff's Rolls.
22. Memorials of Kirkstall Abbey: The history of its foundation; the Chronicle of Kirkstall; and Extracts from the Charter Books of that ancient house.
23. Selections from the yearly Rolls of the Bursar of the Monastery of Durham, beginning in 1270.
24. The Charters and Account Rolls of the Cells of Lytham and Stamford, and the Compoti of Durham College, Oxford,
25. The Chartularies of Holm Cultram, and other Documents relating to that Monastery.
26. The Chartulary of Whithy Abbey, and the Chronicle of that house.
27. St. Mary's Abbey, York, its Annals, by Abbat Simon de Warwick; with Extracts from the Chartularies.
28. The Charter Book of St. Leonard's Hospital at York, with several of the early Account Rolls, Wills of Benefactors, etc.
29. The Evidences of the ancient Family of Calverley, from the originals in the possession of Sir Walter Calverley Trevelyan, Bart.
30. Letters, hitherto inedited, relating to the Outrages, Feuds, etc., on the Borders of England and Scotland.
31. The Correspondence of John Cosin, Bishop of Durham.
32. The Autobiography of Anne Countess of Pembroke, Dorset, and Montgomery, with other Documents relating to the House of Clifford.
33. The Correspondence of Thomas Baker (the "Coll. Jo. socius ejectus") with the Literary Men of his day.
34. The Correspondence of Dr. George Hickes and Hilkiab Bedford, the celebrated Non-jurors and Antiquaries.
35. The Letters of George Davenport, Rector of Houghton-le-Spring, from the Originals in the Bodleian Library.
36. A Glossary of Ancient North Country Words, to illustrate and explain, especially, the Works already published by this Society.

# List of Officers and Members, June, 1865.

## PATRON AND PRESIDENT.

His Grace the Duke of Buccleuch and Queensberry, K.G., etc.

## VICE PRESIDENTS.

Robert Henry Allan, F.S.A., Blackwell Grange, Darlington.  
 John Booth, jun., Durham.  
 Rev. Canon Chevallier, B.D., Durham.  
 Rev. John Dixon Clarke, M.A., Belford Hall.  
 James Crossley, F.S.A., President of the Chetham Society, Manchester.  
 Rev. John Cundill, B.D., Durham.  
 Robert Davies, F.S.A., York.  
 John F. Elliott, Elvet Hill, Durham.  
 John Fawcett, Durham.  
 Rev. William Greenwell, M.A., Durham.  
 Edwin Guest, LL.D., Master of Caius College, Cambridge.  
 Thomas Duffus Hardy, Her Majesty's Deputy-keeper of Records, London.  
 William Henderson, Durham.  
 John Hodgson Hinde, Stelling Hall, Gateshead.  
 Sir William Lawson, Bart., F.S.A., Brough Hall, Catterick.  
 W. H. D. Longstaffe, F.S.A., Gateshead.  
 Richard Lawrence Pemberton, The Barnes, Sunderland.  
 Rev. Daniel Rock, D.D., F.S.A., 17, Essex Villas, Kensington, London.  
 Sir Walter Calverley Trevelyan, Bart., F.S.A., Wallington, Newcastle-on-Tyne.  
 The Very Rev. George Waddington, D.D., Dean of Durham.  
 John Richard Walbran, F.S.A., Fallcroft, Ripon.  
 Albert Way, F.S.A., Wonham Manor, Reigate.  
 Rev. C. T. Whitley, M.A., Bedlington, Newcastle-on-Tyne.  
 Sir C. G. Young, F.S.A., Garter King at Arms.

## SECRETARY.

Rev. James Raine, M.A., York.

## TREASURERS.

John Gough Nichols, F.S.A., 25, Parliament Street, Westminster.  
 Samuel Rowlandson, Durham.

## MEMBERS, WITH THE DATES OF THEIR ADMISSION.\*

Richard Abbay, Great Ouseburn, Boroughbridge. 13th December, 1861.  
 Sir John Dalberg Acton, Bart., M.P., Aldenham Park, Bridgenorth. 17th June, 1861.  
 George E. Adams, Rouge Dragon Pursuivant of Arms, Herald's College, London. 13th December, 1862.  
 Rev. E. H. Adamson, M.A., St. Alban's Parsonage, Gateshead. 14th December, 1860.  
 The Advocates' Library, Edinburgh. 13th March, 1851.

\* The number of three hundred and fifty members, to which the Society is limited, is now full. Judging from past experience, there will be ten or twelve vacancies every year, and these will be regularly filled up. New members will be elected by the Council according to priority of application, unless the son or the representative of a deceased member wishes to be chosen in his place.

- Edward Akroyd, M.P., F.S.A., Bank Field, Halifax. 15th December, 1859.  
 William Aldam, Frickley Hall, Doncaster. 13th December, 1862.  
 Robert Henry Allan, F.S.A., Blackwell Grange, Darlington. (*Treasurer*, 1834–1844. *Vice-President*, 1844–1865.)†  
 William Anderson, Stonegate, York. 13th December, 1861.  
 The Society of Antiquaries, London. 1st March, 1864.  
 The Society of Antiquaries, Newcastle-on-Tyne. 24th September, 1853.  
 John Reed Appleton, F.S.A., Western Hills, Durham. 15th December, 1859.  
 The Library of the Athenæum Club, Waterloo Place, London. 13th December, 1861.  
 J. H. Aveling, M.D., Sheffield. 14th December, 1860.  
 John Harrison Aylmer, Walworth Castle, Darlington. 12th July, 1836.  
 Rev. William Baird, St. Bartholomew's, Cripplegate, London. Dec. 6th, 1864.\*  
 Charles Baker, F.S.A., 11, Sackville Street, London. 13th December, 1861.  
 E. B. Wheatley Balme, Cote Walls, Mirfield, Normanton. 8th December, 1863.  
 J. W. Barnes, Durham. 7th March, 1863.\*  
 Thomas H. Bates, Wolsingham. 7th June, 1864.  
 Rev. Thomas Bayly, B.A., Sub-chantor of York Minster, and Treasurer of the Yorkshire Architectural Society. 14th December, 1860.  
 William Beamont, Warrington. 28th September, 1843.  
 Wentworth B. Beaumont, M.P., Bretton Hall, Wakefield. 14th March, 1862.  
 George S. Beecroft, M.P., Abbey Lodge, Kirkstall, Leeds. 8th December, 1863.  
 Alfred Bell, 49, Lincoln's Inn Fields, London. 31st March, 1849.  
 George Bell, 186 Fleet Street, London. 1st March, 1864.  
 The Royal Library at Berlin. 14th March, 1863.  
 Rev. Dr. Besley, Long Benton, Newcastle-on-Tyne. 16th March, 1861.  
 Sir Edward Blackett, Bart., Matfen, Newcastle-on-Tyne. 15th December, 1859.  
 William Henry Blaauw, F.S.A., Treasurer of the Camden Society, Beechfield, Uckfield. 15th December, 1852.  
 Robert Willis Blencowe, Secretary of the Sussex Archæological Society, The Hooke, Lewes. 13th March, 1851.  
 John Booth, jun., Durham. 18th June, 1862. (*Vice-President and Local Secretary*, 1864–5.)  
 Rev. Joseph Bosworth, LL.D., F.R.S., Professor of Anglo-Saxon in the University of Oxford, Water-Stratford, Bucks. 14th December, 1861.  
 E. C. Boville, Willington, Burton-on-Trent. 15th March, 1860.  
 John Bowes, Streatham Castle, Durham.†  
 Richard Bowser, Bishop's Auckland. 14th March, 1863.  
 Rev. Canon Boyd, M.A., Rector of Arncliffe, Skipton-in-Craven. 7th March, 1865.\*  
 William Boyne, F.S.A., 4, Lindsay Row, Chelsea, London. 13th Dec., 1862.  
 The Viscount Boyne, Brancepeth Castle, Durham. 15th December, 1852.  
 Rev. J. S. Brewer, M.A., Reader at the Rolls, and Professor of English Literature, King's College, London. 13th December, 1862.  
 William Henry Brockett, Gateshead. 15th December, 1852.  
 Thomas Brooke, Armitage Bridge, Huddersfield. 14th December, 1860.  
 Douglas Brown, 15, Hertford Street, Mayfair, London. 11th March, 1858.  
 James Brown, M.P., Rossington Hall, Bawtry. 13th December, 1862.  
 Alfred Hall Browne, 5, West Hills, Highgate, London. 13th December, 1861.  
 Rev. John Collingwood Bruce, LL.D., F.S.A., &c., Secretary of the Society of Antiquaries, Newcastle-on-Tyne. 6th June, 1856.  
 The Duke of Buccleuch and Queensberry, K.G., &c., Dalkeith. (*The first President of the Society*, 1834–1837. *President*, 1865.)†  
 Rev. W. E. Buckley, M.A., Middleton Cheney, Banbury. 13th March, 1851.

† Those gentlemen to whose names a cross is appended have been members of the Society since its foundation in 1834.

\* Those gentlemen to whose names an asterisk is attached have become members during the past year.

- Robert Anthony Burrell, Durham. 17th June, 1861.  
 Thomas Burton, Turnham Hall, Selby. December, 1857.  
 Rev. William Bury, Chapel-House, Kilnsey, Skipton-in-Craven. 14th December, 1860.  
 Rev. Thomas Calvert, B.A., Dinnington, Newcastle-on-Tyne. 13th December, 1862.  
 The Lord Archbishop of Canterbury. 13th March, 1857.  
 Ralph Carr, Hedgeley, Alnwick. 26th September, 1844.  
 Rev. T. W. Carr, Loddington Rectory, Kettering. 13th December, 1861.  
 Edward Cayley, Wydale, Scarborough. 13th December, 1861.  
 Rev. Reginald Arthur Cayley, Rector of Scampton, Lincoln. 13th December, 1861.  
 John Barff Charlesworth, Hatfield Hall, Wakefield. 14th March, 1862.  
 Edward Charlton, M.D., Secretary of the Society of Antiquaries, Newcastle-on-Tyne. 6th June, 1856.  
 Rev. James Allen Charlton, Gosforth, Newcastle-on-Tyne. 8th December, 1853.  
 William Henry Charlton, Hesleyside, Hexham. 31st May, 1849.  
 The Chetham Library, Manchester. December, 1857.  
 Rev. Temple Chevallier, B.D., Canon of Durham, Professor of Mathematics and Astronomy in the University of Durham. 12th July, 1836. (*Vice-President*, 1836-1865.)  
 The Library of Christ's College, Cambridge. 13th December, 1862.  
 Rev. John Dixon Clarke, Belford Hall. 1st June, 1853. (*Vice-President*, 1855-1865.)  
 J. W. Clarke, M.A., Fellow of Trinity College, Cambridge. December, 1857. (*Local Secretary*, 1858-1865.)  
 Thomas K. Clarke, jun., John William Street, Huddersfield. 8th December, 1863. (*Local Secretary*, 1864-1865.)  
 Edward Clayton, New Walk Terrace, York. 7th June, 1864.  
 John Clayton, Town Clerk, Newcastle-on-Tyne. 8th December, 1853.  
 The Duke of Cleveland, Raby Castle, Staindrop. September, 1841.  
 Alexander Cockburn, 12, Walker Street, Edinburgh. 6th June, 1854.  
 Rev. William Collins, M.A., St. Mary's, Ramsey, Huntingdon. 15th December, 1859.  
 John Cookson, Meldon Park, Morpeth. 15th December, 1852.  
 Charles Henry Cooper, F.S.A., Town Clerk, Cambridge. 14th March, 1863.  
 The Royal Library at Copenhagen. 14th March, 1863.  
 Sir Joseph William Copley, Bart., Sprotborough, Doncaster. 13th December, 1862.  
 Rev. G. E. Corrie, D.D., Master of Jesus College, Cambridge. 28th December, 1837.  
 Rev. Thomas Corser, M.A., F.S.A., Rector of Stand, Manchester. 28th September, 1837.  
 The Ven. R. A. Cox, M.A., Archdeacon of Lindisfarne, The College, Durham. 11th March, 1858.  
 Christopher Croft, Richmond, Yorkshire. 8th December, 1853.  
 James Crosby, F.S.A., 3, Church Court, Old Jewry, London. 31st May, 1849.  
 R. Cross, Bottoms Lodge, Tintwisle, Manchester. 6th December, 1864.\*  
 James Crossley, F.S.A., President of the Chetham Society, Booth Street, Manchester, 11th March, 1858. (*Vice-President*, 1861-1865.)  
 Matthew T. Culley, Horron, Belford. 13th December, 1861.  
 Rev. John Cundill, B.D., Perpetual Curate of St. Margaret's, Durham. 31st May, 1849. (*Vice-President*, 1849-1865.)  
 Rev. Robert Daniel, Head Master of Archbishop Holgate's School, York. 18th June, 1862.  
 Rev. J. W. Darnbrough, M.A., Rector of South Otterington, Thirsk. 6th Dec., 1864.\*  
 Robert Darnell, jun., Mount Villas, York. 16th March, 1861.  
 Rev. W. N. Darnell, B.D., Rector of Stanhope, Durham. 15th March, 1856.

- The Lord Bishop of St. David's, Abergwili Palace, Caermarthen. 13th March, 1851.
- Robert Davies, F.S.A., The Mount, York. 13th March, 1851. (*Vice-President*, 1861-1865.)
- Rev. Thomas Dean, M.A., Warton, Lancaster. 16th March, 1861.
- Robert Richardson Dees, Wallsend, Newcastle-on-Tyne. 15th December, 1859.
- Rev. Stephen Poyntz Denning, M.A., St. Andrew's College, Bradfield, Reading. 14th March, 1850.
- Rev. William Denton, M.A., 48, Finsbury Circus, London. 17th June, 1861. (*Local Secretary*, 1862-1865.)
- William Dickson, F.S.A., Alnwick. 12th July, 1836.
- Rev. James F. Dimock, Barnburgh Rectory, Doncaster. 8th December, 1863.
- George Dodsworth, Clifton, York. 13th December, 1862.
- Rev. W. W. Douglas, M.A., Rector of Salwarpe, Worcester. 7th Nov., 1865.\*
- The Hon. and Very Rev. Augustus Duncombe, D.D., Dean of York. 15th December, 1859.
- The Right Hon. Sir David Dundas, M.P., Inner Temple, London. 30th December, 1858.
- The Lord Bishop of Durham, Auckland Castle. 13th December, 1861.
- The Library of the University of Durham. 16th June, 1858.
- Rev. John Edleston, D.C.L., Vicar of Gainford, Darlington. 8th Dec., 1863.
- Rev. J. H. Eld, B.D., Fellow and Librarian of St. John's College, Oxford. 14th March, 1863.
- John F. Elliot, Elvet Hill, Durham. 12th July, 1836. (*Vice-President*, 1849-1865.)
- Edmund Viner Ellis, Gloucester. 17th June, 1861.
- William Viner Ellis, Gloucester. 30th December, 1858.
- Charles Heneage Elsley, M.A., Recorder of York, Mill Mount, York. 11th March, 1858.
- Rev. Dr. English, Warley House, Brentwood. 14th March, 1862.
- John Errington, High Warden, Hexham. 14th March, 1862.
- The Lord Bishop of Exeter. 5th December, 1853.
- The Very Rev. Monsignor Eyre, Newcastle-on-Tyne. 11th December, 1856.
- Rev. W. K. Farmery, Trimdon, Durham. 7th March, 1865.\*
- James Farrer, Inglebro', Lancaster. 31st May, 1849.
- Miss Farrington, Worden Hall, Preston. 14th December, 1860.
- G. W. J. Farsyde, Fylingdales, Whitby. 8th December, 1863.
- John Fawcett, Durham. 29th September, 1842. (*Vice-President*, 1843-1865.)
- John Fenwick, Newcastle-on-Tyne. 12th December, 1851.
- The Lord Feversham, Duncombe Park, Helmsley. 24th June, 1859.
- John Fisher, Masham. 14th March, 1862.
- Charles Forrest, Lofthouse, Wakefield. 1st March, 1864.
- The Viscount Galway, M.P., Serlby Hall, Bawtry. 15th December, 1859.
- Henry H. Gibbs, St. Dunstan's, Regent's Park, London. 15th December, 1859.
- William Sidney Gibson, F.S.A., Tynemouth. 26th September, 1844.
- The University of Göttingen. 8th December, 1863.
- Nicholas Charles Gold, Whitefriars-street, Fleet-street, London. 8th December, 1863.
- The Very Rev. William Goode, D.D., F.S.A., Dean of Ripon. 8th Dec., 1863.
- William Grainge, Harrogate. 25th February, 1859.
- William Gray, York. 15th March, 1860.
- Rev. William Greenwell, M.A., Librarian of the Dean and Chapter of Durham. 28th September, 1843. (*Treasurer*, 1843-1849. *Vice-President*, 1849-1865.)
- John Beswicke Greenwood, Dewsbury Moor House, Dewsbury. 14th December, 1860.
- The Earl de Grey and Ripon, Studley Royal, Ripon. 15th December, 1859.
- Edwin Guest, LL.D., F.S.A., &c., Master of Caius College, Cambridge. (*Vice-President*, 1856-1865.)†
- Edward Hailstone, F.S.A., Horton Hall, Bradford. May, 1846.



The Ven. W. Hale Hale, M.A., Archdeacon of London, Canon Residentiary of St. Paul's, and Master of the Charter House. 26th September, 1839.

The University of Halle. 8th December, 1863.

John Hammond, East Burton, Bedale. 7th June, 1864.

Rev. William Vernon Harcourt, M.A., Canon of York, Nuneham Park, Abingdon. 14th March, 1862.

Phillip Charles Hardwick, F.S.A., 21, Cavendish Square, London. 14th March, 1850.

Thomas Duffus Hardy, H.M. Deputy Keeper of Records, The Rolls, London. 13th December, 1862. (*Vice-President*, 1865.)

John Harland, F.S.A., Moorfield Cottage, Swinton, Manchester. 17th June, 1861.

William Harrison, Ripon. 30th December, 1858.

William Harrison, F.S.A., &c., Galligreaves Hall, Blackburn. 17th June, 1861.

Rev. W. Estcourt Harrison, M.A., Clifton, York. 13th December, 1861.

The Right Hon. T. E. Headlam, M.P., Judge Advocate General, and Chancellor of the Dioceses of Durham and Ripon, 20, Ashley Place, Victoria Street, London. 13th December, 1855.

Henry Healey, Smallbridge, Rochdale. 14th December, 1860.

William Henderson, Durham. 27th May, 1847. (*Treasurer*, 1847-1858. *Vice-President*, 1858-1865.)

Rev. W. G. Henderson, D.C.L., Head Master of Leeds Grammar School. 31st May, 1849. (*Secretary*, 1849-1852.)

The Lord Herries, Everingham Park, Hayton, Yorkshire. 15th December, 1859.

Rev. William Hey, M.A., Canon Residentiary of York. 14th March, 1862.

Rev. William Hildyard, M.A., Market Deeping, Lincolnshire. 14th March, 1862.

John Hodgson Hinde, F.S.A., &c., Stelling Hall, Gateshead.† (*Vice-President*, 1843-1865.)

Rev. James F. Hodgson, Staindrop, Darlington. 6th Dec., 1864.\*

Richard Wellington Hodgson, North Dene, Gateshead. 11th December, 1856.

Rev. Henry Holden, D.D., Head Master of Durham Grammar School. 16th June, 1858.

The Very Rev. W. F. Hook, D.D., F.R.S., &c., Dean of Chichester. 14th March, 1862.

A. J. Beresford Hope, M.P., F.S.A., &c., Connaught Place, Hyde Park, London. 15th December, 1859.

The Lord Houghton, Fryston Hall, Ferrybridge. 30th December, 1858.

The Hon. Admiral Howard, Castle-Howard, Malton. 6th June, 1865.\*

Fretwell W. Hoyle, F.G.H.S., Eastwood Lodge, Rotherham. 14th December, 1860.

Henry Arthur Hudson, Bootham, York. 7th March, 1865.\*

William Hughes, 24, Wardour Street, London. 7th March, 1865.\*

Rev. Thomas Hugo, M.A., F.S.A., Pitville, Clapton, London. 14th March, 1862.

The Hull Subscription Library. 14th March, 1862.

Rev. Henry Humble, M.A., Canon of St. Ninian's, Perth. 31st May, 1849.

William D. Husband, York. 13th December, 1862.

Richard Charles Hussey, F.S.A., 16, King William Street, Strand, London. 12th July, 1836.

Joseph Hutchinson, Durham. 6th December, 1864.\*

Rev. Dr. Hymers, Brandesburton, Beverley. 30th December, 1858.

Rev. H. D. Ingilby, M.A., Ripley Castle, Ripley. 15th December, 1859.

Robert Henry Ingham, M.P., Westoe, South Shields.†

C. J. D. Ingledew, M.A., Ph.D., F.G.H.S., Tyddyn-y-Sais, Carnarvon. 13th December, 1855.

Henry Ingledew, Newcastle-on-Tyne. 1st March, 1864.

Charles Jackson, Doncaster. 14th December, 1860. (*Local Secretary*, 1863-1865.)

Henry Jackson, St. James' Row, Sheffield. 15th December, 1859.

William Jackson, Fleatham House, St. Bees, Whitehaven. 7th March, 1865.\*

- Rev. Joseph Jameson, B.D., Precentor of Ripon Minster, Ripon. 8th December, 1863.
- Rev. Henry Jenkyns, D.D., Canon of Durham. September, 1838.
- Rev. J. F. Johnson, Gateshead Fell, Durham. 11th December, 1856.
- Rev. J. W. Kempe, M.A., New Elvet, Durham. 8th December, 1853.
- Rev. John Kenrick, F.S.A., York. 15th December, 1859.
- John Henry Le Keux, Durham. 13th December, 1861.
- W. W. King, 28, Queen's Square, Cannon Street, London. 8th December, 1863.
- Rev. Francis Kirsopp, Hexham. 7th March, 1865.\*
- Rev. William Knight, Hartlepool, Durham. 13th December, 1862.
- John Bailey Langhorne, Wakefield. 31st May, 1849. (*Local Secretary*, 1858-1865.)
- The Hon. and Rev. Stephen Willoughby Lawley, M.A., Rector of Escrick, York. 8th December, 1863.
- Sir William Lawson, Bart., F.S.A., Brough Hall, Catterick.† (*Vice-President*, 1836-1865.)
- George Lawton, Nunthorpe, York. 12th July, 1836.
- The Leeds Library. 11th December, 1856.
- Octavius Leefe, 61, Lincoln's Inn Fields, London. 13th December, 1861.
- Joseph Lees, Clarksfield Lees, Manchester. 17th June, 1861.
- Rev. H. G. Liddell, M.A., Charlton King's, Cheltenham. 26th September, 1837.
- The Library of Lincoln's Inn, London. 13th March, 1851.
- William Linskill, Ellenbank, Blairgowrie, N.B. 13th December, 1855.
- The Liverpool Athenæum. 6th June, 1855.
- William Hugh Logan, Berwick-on-Tweed. 18th June, 1862.
- The London Library, 12, St. James' Square, London. 13th March, 1851.
- William Hylton Dyer Longstaffe, F.S.A., Gateshead. 17th March, 1855. (*Vice-President*, 1859-1865. *Local Secretary*, 1858-1865.)
- Rev. J. L. Low, M.A., The Forest, Middleton-in-Teesdale, Durham. 16th June, 1858.
- Rev. Henry Richards Luard, M.A., Registrary of the University of Cambridge. 24th June, 1859.
- John James Lundy, F.G.S., Assembly Street, Leith. 16th March, 1861.
- David Macbeath, Nunlands, Berwick. 15th March, 1860.
- Rev. E. M. Macfarlane, M.A., Dorchester, Wallingford. 7th June, 1864.
- John Whitefoord Mackenzie, W.S., Vice-President S.A. Scotland, and M.R.S.N.A. Cop., 16, Royal Circus, Edinburgh. 14th July, 1835.
- Messrs. Macmillan and Co., 16, Bedford Street, Covent Garden, London. 7th March, 1865.\*
- The Library of Magdalen College, Oxford. 18th June, 1862.
- Rev. Dr. Maguire, 13, Bulstrode Street, Manchester Square, London. 8th December, 1863.
- The Lord Bishop of Manchester, F.R.S., etc., Mauldeth Hall, Manchester. 11th December, 1856.
- Rev. George Mason, M.A., Copt Hewick, Ripon. 17th June, 1861.
- James Meek, Middlethorpe Lodge, York. 6th December, 1864.\*
- Walter Charles Metcalfe, Epping, Essex. 13th December, 1862.
- Robert Mills, F.S.A., Shawclough, Rochdale. 16th March, 1861.
- John Mitchell, 24, Wardour Street, London. 24th June, 1859.
- E. J. Monk, Mus. Doc., York. 6th Dec., 1864.\*
- C. T. J. Moore, Frampton Hall, Boston. 25th February, 1859.
- Maurice P. Moore, Sleaford, Lincolnshire. 14th March, 1863.
- M. T. Morrall, Balmoral House, Matlock Bank, Derbyshire. 16th March, 1861.
- Walter Morrison, M.P., Malham Tarn, Skipton-in-Craven. 1st March, 1864.
- George Gill Mounsey, Castletown, Carlisle. 17th March, 1855. (*Local Secretary*, 1858-1865.)
- The Royal Library at Munich. 14th March, 1863.
- Charles Scott Murray, F.S.A., Danesfield Park, Great Marlow. 15th December, 1859.

The Literary and Philosophical Society, Newcastle-on-Tyne. 17th March, 1855.  
 Edward Hotham Newton, Micklegate, York. 13th December, 1862.  
 John Gough Nichols, F.S.A., 25, Parliament Street, Westminster.† (*Treasurer from the foundation of the Society.*)  
 Rev. Charles Best Norcliffe, M.A., York. 12th March, 1852.  
 The Duke of Northumberland, Alnwick Castle. 6th June 1865.\*  
 Mrs. Nutt, 270, Strand, London. 13th December, 1862.  
 John Openshaw, Bur House, Bakewell. 15th June, 1863.  
 John R. Ord, Darlington. 30th December, 1858.  
 Rev. George Ornsby, Fishlake, Doncaster. 24th June, 1859.  
 Rev. Sir F. G. Onseley, Bart., M.A., Precentor of Hereford, and Professor of Music in the University of Oxford, St. Michael's, Tenbury, Worcestershire. 11th December, 1856.  
 The Lord Bishop of Oxford, Cuddesden Palace, Oxford. 7th March, 1865.\*  
 The Right Hon. Sir Roundell Palmer, M.P., H.M. Attorney General, 6, Portland Place, London. 8th December, 1863.  
 Thomas William Parker, Northfield House, Rotherham. 6th June, 1865.\*  
 Edward Peacock, F.S.A., Bottesford Manor, Brigg. 10th June, 1857.  
 Joseph Pease, Darlington. 19th December, 1854.  
 George Peile, jun., Greenwood, Shotley-Bridge. 7th March, 1865.\*  
 Richard Lawrence Pemberton, The Barnes, Sunderland. 13th December, 1855. (*Vice-President, 1857-1865.*)  
 Hugh Penfold, Library Chambers, Middle Temple, London. 14th March, 1862.  
 James Stovin Pennynman, Ormesby Hall, Middlesbro'. 8th December, 1853.  
 The Earl Percy, Alnwick Castle. 6th June, 1865.\*  
 The Imperial Library at St. Petersburg. 14th March, 1863.  
 Rev. Gilbert H. Philips, M.A., Dringhouses, York, 30th December, 1858.  
 Rev. Ralph Platt, Durham. 30th December, 1858.  
 Francis S. Powell, M.P., Old Horton Hall, Bradford. 7th June, 1864.  
 The Ven. Archdeacon Prest, Rector of Gateshead, The College, Durham. 7th June, 1864.  
 James Pulleine, Clifton Castle, Bedale. 14th December, 1860.  
 Bernard Quaritch, 15, Piccadilly, London. 24th September, 1853.  
 Rev. James Raine, M.A., York. 12th March, 1852. (*Secretary, 1854-1865.*)  
 Rev. John Raine, M.A., Blyth Vicarage, Worksop. 18th June, 1862.  
 Rev. F. R. Raines, M.A., F.S.A., the Vice-President of the Chetham Society, Milnrow, Rochdale. 14th December, 1860.  
 J. R. Raines, Burton Pidsea, Hull. 14th December, 1860.  
 Stephen Ram, Ramsfort, Goree, Ireland. 6th June, 1856.  
 Sir John William Ramsden, Bart., Byram Hall, South Milford, Yorkshire. 14th March, 1862.  
 The Lord Ravensworth, President of the Society of Antiquaries, Newcastle-on-Tyne. 6th June, 1856.  
 W. F. Rawdon, Bootham, York. 14th December, 1860.  
 Arnold W. Reinold, 4, Kingston Square, Hull. 8th December, 1863.  
 Godfrey Rhodes, Rawdon Hill, Otley. 1st March, 1864.  
 Charles H. Rickards, Manchester. 13th March, 1851.  
 The Proprietors of the Ripon Public Rooms. 14th December, 1860.  
 William Rivington, Hampstead Heath, London. 15th December, 1859.  
 Joseph Robertson, 23, Buccleuch Place, Edinburgh. 13th March, 1851.  
 Rev. C. J. Robinson, M.A., Night Harewood, Ross. 6th June, 1854.  
 T. W. U. Robinson, Houghton-le-Spring, Durham. 14th December, 1860.  
 The Very Rev. Daniel Rock, D.D., 17, Essex Villas, Kensington. 14th March, 1850. (*Vice-President, 1851-1865. Local Secretary, 1858-1865.*)  
 Rev. H. R. Rokeby, Arthingworth Manor, Northants. 14th March, 1862.  
 John Roper, Clifton Croft, York. 13th December, 1862.  
 Rev. George Rowe, M.A., Principal of the Training College, York. 7th June, 1864.  
 Samuel Rowlandson, Durham. September, 1841. (*Treasurer, 1858-1865.*)

- J. B. Rudd, Tollesby Hall, Guisbrough. 13th March, 1857.  
 John Sampson, York. December, 1857.  
 Simon Thomas Scrope, jun., Danby Hall, Bedale. 16th June, 1858.  
 The Trustees of Dr. Shepherd's Library, Preston. 6th December, 1864.\*  
 Thomas Shields, Scarborough. 8th December, 1863.  
 Rev. E. H. Shipperdson, M.A., The Hermitage, Chester-le-Street. 6th June, 1856.  
 The Signet Library, Edinburgh. 6th December, 1864.\*  
 Henry Silvertop, Minsteracres, Gateshead. 21st May, 1849.  
 The Library of Sion College, London. December, 1857.  
 R. H. Skaife, The Mount, York. 6th December, 1864.\*  
 Rev. Richard Skipsey, M.A., Bishopwearmouth.†  
 Rev. Alfred Fowler Smith, M.A., Rector of St. Mary's, Thetford. 6th December, 1864.\*  
 John Smith, Her Majesty's Keeper of Records, Doctors' Commons, London. 13th December, 1861.  
 John George Smythe, Heath Hall, Wakefield. 13th December, 1862.  
 George Smurthwaite, Richmond, Yorkshire. 8th December, 1863.  
 The Statistical Society, 12, St. James' Square, London. 30th December, 1858.  
 George Stephens, Professor of English Literature in the University of Copenhagen. 24th September, 1853.  
 The Royal Library at Stockholm. 14th March, 1863.  
 John Storey, 71, Albion Street, Leeds. 6th June, 1865.\*  
 John Stuart, New Mills, Currie, Edinburgh, Secretary of the Spalding Club, and of the Society of Antiquaries, Scotland. 24th February, 1853. (*Local Secretary*, 1862-1865.)  
 Rev. William Stubbs, M.A., Navestock, Romford, Librarian to the Archbishop of Canterbury. 13th March, 1851. (*Local Secretary*, 1862-1865.)  
 Charles Freville Surtees, M.P., Army and Navy Club, St. James' Square, London. 15th December, 1859.  
 Henry Edward Surtees, M.P., Dane End, Ware, Herts. 10th June, 1857.  
 Sir S. Villiers Surtees, Chief Justice of the Island of Mauritius, Silkmore House, Stafford. 8th December, 1853.  
 Rev. Scott F. Surtees, M.A., Sprotborough Rectory, Doncaster. 14th December, 1860.  
 William Edward Surtees, M.A., Seaton Carew, Durham, High Sheriff of Durham, 1866. 15th March, 1860.  
 G. E. Swithinbank, Newcastle-on-Tyne. 14th December, 1860.  
 Christopher Sykes, M.P., Sledmere House, Malton. 15th December, 1859.  
 John Sykes, M.D., Doncaster. 24th June, 1859.  
 Rev. Francis Tate, M.A., Prebendary of Exeter, and Vicar of Axminster. 6th December, 1864.\*  
 Henry Taylor, the Colonial Office, London. 6th June, 1852.  
 Thomas Greenwood Teale, Leeds. 8th December, 1853. (*Local Secretary*, 1862-1865.)  
 Joseph Francis Tempest, F.S.A., Woolton Hall, Henley-in-Arden, Birmingham. 12th June, 1836.  
 Christopher Temple, Q.C., Temporal Chancellor of Durham, 15, Upper Bedford Place, London. 6th June, 1856.  
 Rev. Francis Thompson, Durham. 7th March, 1865.\*  
 Leonard Thompson, Sheriffhutton Park, York. 13th December, 1862.  
 Sir Nicholas William Throckmorton, Bart., Coughton Court, Bromsgrove. 13th December, 1862.  
 William Thwaites, Ripon. 7th June, 1864.  
 John Tiplady, Durham. 6th June, 1865.\*  
 Sir Walter Calverley Trevelyan, Bart., F.S.A., &c., Wallington, Newcastle-on-Tyne.† (*Vice-President from the foundation of the Society.*)  
 Charles Tucker, F.S.A., Secretary of the Archaeological Institute, Marllands, Heavitree, Exeter. 15th December, 1852.



- E. P. Turnbull, Hackness, Scarborough. 7th June, 1864.  
 Henry Turner, Low Heaton Haugh, Newcastle-on-Tyne. 12th July, 1836.  
 Rev. James Francis Turner, North Tidworth, Marlborough. 14th March, 1850.  
 Edmund H. Turton, Kilvington Hall, Thirsk. 13th December, 1861.  
 George Markham Tweddell, West Villas, Stokesley. 6th December, 1864.\*  
 The President of St. Cuthbert's College, Ushaw, Durham. September, 1838.  
 The Earl Vane, Machynlleth, Montgomeryshire, N.W. 17th March, 1855.  
 The Library at the Vatican. 14th March, 1863.  
 Rev. C. J. Vaughan, D.D., Vicar of Doncaster, Chancellor of York, and Chaplain in Ordinary to the Queen. 13th December, 1862.  
 Rev. Philip Vavasour, Ripon. 8th December, 1863.  
 The Imperial Library at Vienna. 14th March, 1863.  
 The Very Rev. George Waddington, D.D., &c. Dean of Durham. September, 1841. (*Vice-President*, 1843-1865.)  
 Rev. George Wade, Eastoft, Goole. 18th June, 1862.  
 John Richard Walbran, F.S.A., Fallcroft, Ripon. 15th December, 1859. (*Vice-President*, 1860-1865.)  
 Rev. William Walbran, B.A., Radcliffe, Manchester. 6th December, 1864.\*  
 John Hope Wallace, Featherstone Castle, Haltwhistle. 14th March, 1863.  
 The Library of St. Edmund's College, Old Hall Green, Ware. 8th December, 1863.  
 George Waring, M.A., 2, Park Terrace, The Parks, Oxford. 14th Dec., 1860.  
 Edmund Waterton, F.S.A., Walton Hall, Wakefield. 10th March, 1856.  
 Albert Way, F.S.A., &c., Secretary of the Archaeological Institute, Wonham Manor, Reigate. 15th December, 1852. (*Vice-President*, 1859-1865.)  
 Christopher M. Webster, Pallion, Bishopwearmouth. 15th December, 1859.  
 His Excellency M. Van de Weyer, the Belgian Ambassador, 50, Portland Place, London. September, 1841.  
 Rev. William Whewell, D.D., F.R.S., &c., Master of Trinity College, Cambridge. 12th July, 1836.  
 W. W. Whitaker, 32, St. Ann's Street, Manchester. 16th March, 1861.  
 Robert White, Claremont Place, Newcastle-on-Tyne. 12th December, 1851.  
 Rev. C. T. Whitley, M.A., Vicar of Bedlington, Newcastle-on-Tyne.† (*Vice-President*, 1836-1865.)  
 John Whitwell, Kendall. 1st March, 1864.  
 Rev. W. A., Wightman, Vicar-Choral of York Minster, St. Mary's, York. 6th December, 1864.\*  
 Joseph Wilkinson, Town Clerk, York. 14th March, 1862.  
 John Wilson, Bootham, York. 14th December, 1860.  
 William Winkley, jun., F.S.A., Flambards, Harrow, Middlesex. 14th March, 1863.  
 Basil Thomas Woodd, M.P., Conyngham Hall, Knaresbro'. 8th December, 1863.  
 William Woodman, Town Clerk, Morpeth. 31st May, 1849.  
 John Francis Wright, Kelvedon Hall, Essex. 10th June, 1857.  
 The Lord Archbishop of York. 15th June, 1863.  
 The Library of the Dean and Chapter of York. 13th March, 1857.  
 The York Subscription Library. 16th March, 1861.  
 Sir Charles George Young, F.S.A., &c., Garter King at Arms, Herald's College, London.† (*Vice-President*, 1836-1865.)  
 The Earl of Zetland, K.T., Aske Hall, Richmond. 13th March, 1851.



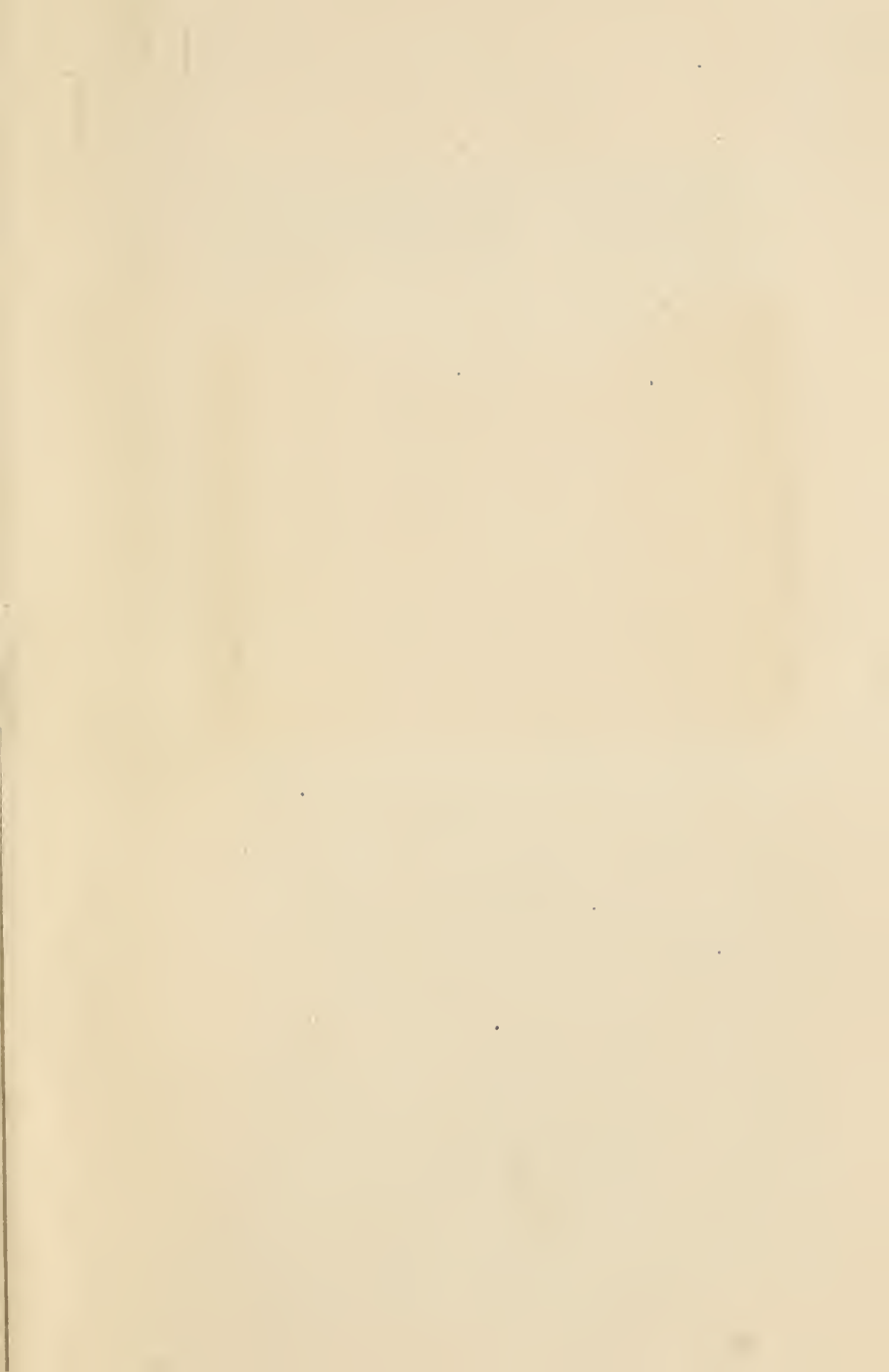
AN ACCOUNT OF SAMUEL ROWLANDSON, ESQ., AS TREASURER OF THE SURTEES SOCIETY

*From 1st January, 1863, to 31st December, 1864.*

[illegible]

We, the Auditors, appointed to credit the Accounts of the Surtees Society, report to the Society that the Treasurers have exhibited to us their Accounts from the 1st day of January, 1865, to the 31st December, 1861, and that we have examined the said Accounts and find the same to be correct, and we further report that the above is an accurate Abstract of the Receipts and Expenditure of the Society during the period to which we have referred. As witness our hands this 29th day of June, 1865.

RALPH PLATT.  
JOS. HUTCHINSON.



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